A Discouerie of I. Nicols

minister, misreported a Iesuite, *lately* recanted in the Tower *of London.*

Wherin besides the declaration of the man, is conteyned *a ful answere to his recantation, with a confutation* of his slaunders, and proofe of the contraries, *in the Pope, Cardinals, Clergie, Stu*dentes, and priuate men of Rome.

There is also added a reproofe of an oration and sermon, falsely pretended by the sayd Nicols to be made in Rome, and presented to the Pope in his Consistorye.

Wherto is annexed a late information from Rome touchng the autẽtical copie of Nicols recantation.

God hathe exalted him, and geuen him a name whiche is aboue all names. Philippens. 2. ver. 9.

There is no other name vnder heauen geuen vnto men, wherin we must be saued. Act. 4. ver. 12.

Charles Walmesley

A lying witnes shall haue an yuel ende. Pro. 21.

An non ex hac odiosa impudentia, pullulabit mox impœnitentia, mater desperationis? Bern. Ser. 42. in Can.

1 A preface shewing different proceeding in Catholicks and their aduersaries, with a diuision of the booke into three partes.

2 The firste parte contayneth a narration of John Nicolls, with a refutation of certayne vayne and false vauntes, made of him selfe.

3 The seconde parte contayneth a confutation of many malitious slaunders, vttered by Nicolls against Catholiques, but especiallie and more in particuler, against the Pope, the Cardinals, priestes, and religious men, the English studentes in Rome, diuers particuler persons, and against the cittye of Rome it selfe: where also the contraries, to Nicols reporties, are declared.

4 The third parte contayneth an explication and defence of certayne controuersies, misunderstood and absurdly peruerted by Nicols.

5 Nicols oration & sermon published in english since the writing of this booke, & presended by him as made in Rome, & presented to the Pope, are conuinced of forgery by manifest absurdities, impossibilities, and contradictions.

6 Also, there is added a late information from Rome, of the true copie of Nicols recantation in that place.

7 Lastly, there is put downe, an example, as a tast of Nicols talent in rayling at both sides.

IT IS one poynte among other of very bare brokers, to extol immoderatly very base wares. And it is not ye guise but of nædye & distressed warryers, to receaue with trōpet to place of dignitie, euerie ragged and wandering fugitiue. Which two thinges notwithstanding, (with no smal discredite of their owne cause) some aduersaries of ours haue followed of late, in soe grædye receauing and aduauncinge to the pulpet, with measureles commendation, one John Nicoles, farre vnfitte (in mine opinion) for soe great a doe, beinge but a reiected thing of the contrarie parte, a sælie grammarian, and twise reuolted minister. Whose recantation, or rayling, rather, inuectiue, published not long since from the Tower of London, I coulde more willinglye haue pittied then aunswered (knowing the mans fæblenes as I doe) but only for that, he surchargeth with slaunder soe manie other men, yea Princes and states, in that his de-

The aduersaries pouertie.

In februarie Ano. 1581.

clamation, as it was harde for me (whiche before god in my conscience knewe all or moste of it to be forged) to hould my peace in soe manyfest vntruthes, and by silence to yelde credite to soe manye malytious and reprocheful reportes.

The dealing also of our aduersaries in this case and the like, moued me not a little to answere, whoe shame not to proclaime triumphes vpon soe base conquestes against their mother the Catholique Church, whoe hath borne them and brought them vp, and whoe, if she would but a litle folow the same course, not in falshod and malice, as they doe, but in euident truthe, ether by noting the knowen vices of her enemies (which rather she sorroweth and hartely bewayleth) or in vaunting the gaine of suche as daylye, by goddes grace returne againe from rebellion: she might easely in bothe these things, matche and ouermatche the lauishe tongues of her reuoulted children, were she not restrained by charytie in the one, and by grauitie in the other. For touching the first, who doth not knowe

Different dealing in Catholiques & their aduersaries.

that

that if in lewe of this and the like, the notable infamous actes of ministers & preachers onlye, in this one Realme of Englande, for the space of one dosen yeares past, were gathered into some one booke, for the behoue of the worlde: they would be more in quantitie, and in qualitie more haynous, then al that they haue gathered by great laboure & muche falshod, in their seueral bookes, out of the liues of the worste Catholiques, for these thowsand yeres past, ouer all the whole worlde? And yet these men forsothe, came as prophetes to reforme vs and our fathers liues, and therfore in reason should haue liued more exactly them selues. And touching the second, who dothe not see, the great varietie of important learned personages, which from time to time, vppon trial of the truthe, doe retourne vnto vs, euen from their ministerie, and they also of other qualitie and talente, then seelye Iohn Nicols, whose, in good sothe, is not worthe the taking vp, being founde in the streete, and yet we haunt not of eache thing in printe, nor sturre we tragedies vpon litle tri-

Locke the crowne office and other lyke records.

ſles. We are contente to leaue this to our aduerſaries, whoſe fraude or feruor is, to make mountaines of mole-hilles, and greate ſpeache vppon ſmall matter.

If any man wil doubt whether ſuch returne of Protestantes be made vnto vs or noe, as I noted before: paſſing ouer other places, let him caſt his eye, but vpon theſe Seminaries, and Colleges on this ſide the ſeas, where Engliſh ſtudentes are, and he ſhal finde a great and principal part therof, to haue bene in times paſt, not onely of there religion, but alſo towardes there miniſterie, whoe on the contrary, can not ſhew me any one Preſt in theſe later yeres perverted by them. I add (in theſe later yeres) for that, albeit in the beginning of hereſie, when firſt the banner of ſedition was rayſed againſt the Church, great multitudes of people reuolted together (as in al commotions is wonte to happe, by ſome generall falſe ſuggeſtion of the principal rebels): yet afterward, the heate being paſt, and more calmer conſideration coming in place, men haue ſtayed them ſelues, and har-

Miniſtrye to Preiſthode.

Cauſe of former reuolting and preſent returninge.

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kened to the cause, and diuers also returned, which in the first furie ranne out with the rest, of which two sortes, both the one and the other remayne better fortified for resisting of lyke error for the time to come.

The meanes which haue bene vsed generally, to priestes taken these later yeres (for I wil conceale fower matters in particuler) for the withdrawing of them in religion, haue bene many and strong, and qualified in both extremities of rigor, and allurem̄ēt, promises, and minaces, and yet (so great is God his goodnes) no one, I say not any one, hath vnto this day faultered. But of ministers which haue offered them selues to vs in this time, it were long to recount the particulares, and yet haue we nothing to compell them vnto our part, except euidēce of truth, nor any thinge to allure them, except pouertie and honestie.

It is no marualle then (all circumstances cōsidered) if such store be made of one Iohn Nicols, a renegate of their owne rampe. For euen the Egle her selfe must baite on flies when she can

finde

finger no fethered fowle. If any one man of more sufficiencie might haue bene gayned, Iohn Nicols had bene spared: but seeinge it could not be, and that somewhat at that time must needes be vttered, for the more defacinge and bringing in hatred the Catholicke religion: some of zeale were content to vse his person, for the auoydinge of that, which ether he or other could deuise for that purpose, and so was his recantation published, with common fame that he was a Iesuite of greate learninge and renowme. to which recantatiō I am now briefly to answere according to the chiefe pointes thereof, which in effect I finde to be three: the one in vaunting of him selfe: the second in slanderinge of others: the thirde in spillinge of certaine controuersies, by troublinge them before he vnderstood thē.

why Iohn Nicols was preferred to the pulpit.

A Deuision of the booke into three parts.

Vauntinge of him selfe.

The first Part

FOr the better vnderstanding of this first parte, as also to see, how litle cause this little man had to trouble vs with braggінge, it will not be amisse to sett downe in his owne wordes, some shorte progresse

of his lyfe, declared by him selfe to his selowes in Rome, and publiquelye knowen to others there, namelie his course from Wales to England, from Englande to Flaunders, from Flaunders to Rome, and from Rome, to the pulpit in the tower of London, wherein I wil speake nothing, but such as is commõlie knowen, or confessed by him selfe. Other matters supposed of greater importance, I wil vtterlie omit. If hereafter vpon trial they breake forth vnto the world, I shal take no comfort therein, for in good soth I much pittie the man, and wishe onelie his repentance to pardone, and not his infamie to desperation.

A Narration of Iohn Nicolls.

Iohn Nicols therefore was borne at Cowbridge in Wales, and afterwarde a minister in the weste partes of Englande. In which arte how he behaued him selfe, I am not to discusse or reueale, onelie him selfe hath often to declare, how that he preached commonlie certaine sermons of one Rosbroke as his owne, and thereby gathered opinion of very good and [illegible] learning. Also, that he procured [illegible] two benefices by Simonie, and that M. deane

of Bowles and he coulde neuer agrée, which I suppose was for noe good demeanure on his part. But in tracte of time, beinge enforced to departe England, ether for his conscience, as he would pretend, or for worse causes as some suspect, he passed ouer to Flaunders, and there applyinge him selfe to the religion and manners of the place, plaied some time the souldier and some times the minister, vntill beinge werie of both, he departed thence, and passing by Cambraie, (being holpen by the liberality of English men there) he toke his walke towardes Italie, where he serued a Bishop for certaine monthes, and finallie, after a space, he came to Rome, attired ridiculouslie in an old cast purple cassoke doune to the groūd, gœuen him by the same Bishoppe.

John Nicolls behauiour at Rome.

Being come to Rome, and deuisinge how to get some credit there, thought it best to offer him selfe to the inquisition voluntarilie, and so he did, by the conduction of one M. Moris, accusing himselfe grœuouslie, for that he had forsaken the Catholicke Church and fallen into heresie, makinge him selfe also a mis-

a minister of the same, for which fault he craued pardone, and for more satisfaction both to God and the world, he desired most earnestlye, to be admitted to a recantation or abiuration of his former errors, which was graunted vnto him. He abiured therefore with all the vehemencie he could deuise, and after that, made sute to be receaued as scholer, into the Englishe Colledge or Seminarie there. Wherunto, albeit for his apparent insufficiencie some delaie and difficultie were made, yet finallie he was admitted, and deliuered ouer (as the manner is) to the posers to trie what studdie he was fit for, who found him verie raw in the latine tonge, and therefore determined him to the studie of Rethorike and Humanitie: wherein hauinge spente some time, he was aduaunced to the studie of Logique, but not beinge able to wade in so greate matters, he was remoued againe thēce, as non proficiens, and shifted of to the studdie of certaine cases of conscience more easie for his capacitie, wherein, notwithstanding, he profitinge litle or nothing, the Colledge began to be we-

Iohn Nicolls habilitie in learninge.

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rie of him, and the rector, taking occasion of the romane aier, which this fellow was perswaded that it hurted his wit, as also wrought some distemperature in his bodie, did handsomlie ridd the Colledge of him under pretence, that the Seminaries of Rhemes in Fraunce was more conuenient for his health. John Nicols therfore departing Rome towardes Rhemes, in the companie of some other Englishe men whose iornie late to England, fell into consideration vpon the way, as is thought, what disgrace would ensewe vppon this departure, and so betooke him selfe to a new resolution, which was, to slippe secretlie from his companions, which he did, nere vnto a citie called Fuligno in Vmbria or the Dukedome of Spoleto, and so came directlie into Englande, where in shorte space he mett with Sir Owen Hopton, whoe conuerted him selfe after in the tower of London.

Collections out of the premisses.

By this it appeareth first, that John Nicols was no Iesuit, nor yet Priest, nor yet so learned and principal a man as was geuen out. Secondlie it appeareth, that his recantation now, is noe great

great noueltie, seeing he hath practyced the like before with such facilitie: nor hath the tower of Lond̃ more certaintie in this, then had the Romish Inquisitiõ hold in the other, but rather much lesse, this being made in prisõ, the other in libertie: this vpõ feare, the other voluntarie. Lastlie, it semeth (the mans importance beinge no greater then appeareth) that this his reuolution needed not to be celebrated with such triumphe of printing, preaching, and presence of noble men, except it were onelie for the honoringe of his conuertour and patron Sir Owen, whose good nature seemeth to be, to make great store of a litle gaine, especiallie if it come far of, and from Rome, as this did.

It appeareth further by consideration of the premises, that John Nicols his vauntes powred out in his booke to his owne commendation, are as voide of probabilitie, as fraught with vanity, especiallie those, which imply great habilitie, as to preache before the Pope and others, with sufficiencie in the learned tongues, &c. whereof I must speake a word or two for the discrying

of

of his lacke of modestie, wherof I shall be forced to cõplaine often in the sequel of min answer. First therfore to begin with the principal matter which he reporteth for his credit, to wit, his oration and sermon before the Pope, let vs heare what he saythe. I had before that time (saythe he) made an oration and a sermon in the latyne tongue, presented before the Pope and fower Cardinales, and before all them that were with the Pope in the consistory. It you my bretheren yet prisoners within the tower, denye the assertion therof, yet to your shame and my credit, they that goe to Roome for pleasures sake, maye safely goe to the Popes Protonotorie, dwelling fast by S. Peters Churche in the inquisitorye Pallace, or to anye of his clarkes, and there make inquisition of my name, which is registred in three great paper volumes, of such as are alwayes present writing in chambers, to whome all men without daunger maye resorte, where turning to my name, they shal finde the sermon and oration, contayning tenne sheetes of paper, for the which the Pope gaue me great thankes and

John Nicols vaunt of preaching before the Pope.

and soe did the Cardinalls, with all the reste. Heere you see a longe childishe recitall, with manye particulers, much vanitie, little witt, and lesse trueth. He woulde make you beleeue that he had bene bothe oratour and preacher to the Pope, which, if you saw but onelye his visage, you would hardlye geue any credite vnto. I could improue him also by the testimonies of almoste an hundreth Englishe men, that tyme presente in Rome, but his owne particulers shall sufficiently confute him.

Firste he putteth not downe whether his oration and sermon were one or two thinges, but if they were twoe, then it is to be vnderstoode, that sermons are not made before the Pope in the Cõsistorie, but in Constãtines hawle within the Popes palace by Toletus onelye, a famous learned man, of the Societie of Iesus, or in his absence by some other equall to him selfe in learninge, and appoynted by lyke authoritye. Orations are made sometimes in the Consistorie, but onelye vppon the comminge of ambassators, and for matters of estate, excepte the frydayes in lente, when chosen

Toletus The Popes preacher.

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men of eche order of religion haue places to preache in the latyne tongue. Soe that hitherto I see not how John Nicols could come to preache before the Pope, and fower Cardinals in the Consistorie, both in respecte of the causes alleaged, and also for that I could neuer yet finde soe few Cardinals in the consistory with the Pope, as fower twise or three times tould. The rest which he addeth implieth manifest cõtradictions & impossibilities. For the Popes Protonotorie dwelleth not in the Inquisitorie Palace, by S. Peters Churche, nor hath he any thinge to doe with that Palace, and much lesse dothe he kæpe clarckes wrytinge there in chambers: for onelye the Inquisition hath to doe there. If Sermons and Orations made to the Pope, were to be registred in paper volumnes (as they are not, and muche lesse in three at once as Nicols sayeth, his was) yet this nothing appertayneth to the Popes Protonotorie, or to his clarckes. Now the Pope also should geue John Nicols such thanks for his stuffe, as he sayeth, he did, I can not conceaue. For in the Consistorie, the

Improbabilities of Nicols vaunte.

the Popes place is so farre distant from them, which come thither to make Orations, as he can not speake vnto him, nor doth he vse to thanke any man that speakethe before him, what soe euer he be: much more impossible is it, that the Cardinalls and the rest in the Consistorie, should geue him thankes for it, as al they wil beare me witnesse which know the place, and presence of the same. Greate learned men, and famous Orators, haue departed thence without particuler thankes, albeit they did their matters with greate commendation, suche is the grauitye and state of that place. Soe that all this longe tale of Iohn Nicolls, hath not onelye noe probabilitie, but in dede noe possibilitye of truth.

Heere some perhapps wil aske, howe then, hath this tale noe ground or colour at all whereuppon it was founded? to which I answere, yes, but such a ground as his best frendes are least beholding to him for it, and such, as greatlie discouereth his shameleste disposition. Marke the Stratageme. You haue harde some-

times of scholmaisters which make their boyes kisse the rodde, wherewith they were beaten: euen soe dothe Iohn Nicols with the protestantes. For hauing made voluntarilie and malitiouslie, an abiuration of their religion in the Inquisitorie palace of Rome, containinge ten whole sheetes of reproche and slaunder, would now make them yeld thanks for the same, by callinge it a sermon before the Pope, in the Consistorie. If he gett credite by this dealing, as he pretendeth to doe: his hap is good, to deale with men so fauourable to his order. For surelye, if he should haue dealt soe in some other countries, where ministerie is not sufficient to excuse dishonestie, it would rather haue fallen out to his coste, then his credite, and the deludinge of suche men, would haue bene thought worthier of pillorie then printe.

Iohn Nicolls abusinge his new frendes.

After this, he maketh a second vaunt of an other sermon which he made in the latine tonge, requested (as he sayeth) by the Prefect of studies, vpon the festiuall daye of *Peeter ad vincula*, certayne Englishe doctors of the Cittye and some of the Popes chappell, with other straun-

Iohn Nicols sermon at dinner time.

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gers being preſent at dinner. He telleth not in what place he made this ſermon. You maye parhaps imagine it to haue bene in ſum great auditorie, for that he mencioneth Feſtiuall daye, Doctors, Popes chappel, and ſtrangers. But I wil open the miſterie, that you maye iudge of his vanitie whoe trobleth you with ſuche toyes. The Prefect of ſtudies in the Engliſhe romane colledge, is wonte to commande (and not to requeſt) the ſtudentes committed to his charge, to write ſome thing for the exercciſe of the latine tongue, & to recite it in the halle, at the time of dinner, and this exercciſe the vnlearnedſt of all the Colledge auoideth not. Amongeſt whom Ihon Nicols, vppon S. Peeters daye *ad vincula*, was commaunded to doe the ſame: and behould he hathe publiſhed it in print, with manie falſhodes and vanities annexed. For, that he preached, it is falſe: for it was only an exercciſe of learning. That he was requeſted, is falſe: for he was commaunded. That it was feſtyuall daye in Rome, is falſe: for they kepe it not holye daye there.

he preached there against faithe and the newe testament, as he afterward affirmethe, is most false, as they which were present canne and doe, testifie. Nowe, that this sermon, was before Englishe doctors of the cittye, is vanitie: for there could not be aboue some one, for the rest were departed the cittie: and for Englishmen to dyne there, was an ordinarie matter: that some of the Popes chappel were there, is a notable vanitie: for that they were onlye two sely singing men, hired seruantes of the Colledge to teache the studentes to sing, at suchtime as they wayted not at the Popes chappel. That there were other straungers present, is noe lesse vanitie: for that they were but ordinarie seruantes of the house, one, the manciple, and thother the master of the chappel in the colledge, which bothe are citizens of Rome, and yet not strangers.

Thus you see what importante stuffe this felowe bringeth to praise him selfe withal. But whatsoeuer he braggeth or lyeth of him selfe, yet maye you gesse what a sufficient preacher he is, by that, that his felow studentes, vsed commōly to recreate them selues, with his ser-

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mons, which he would at their appointment, vtter, extempore, from the top of a stoole, and namely those sermons which he had preached before in Englande in time of his ministrie, repeatinge them with all actions and gestures which he had vsed before. He would tell also by name, how he had flattered this or that man present at his sermon. Which properties made him so cõtemptible and rediculous in al mens iudgmentes, as they would not haue imploied him, among all other, to preache in earnest, before anye graue auditorie, albeit his learning had bene sufficient to performe it.

Iohn Nicols stoole doctryne.

But nowe because we talke of learninge, some man parhaps may saye, that Ihon Nicols seemeth to haue his part in that, especiallye in the tongues, for that in his epistle dedicatorye to sir Owen Hoptone, he alleagethe one sentence in greeke, and another in hebrew, out of the byble, whiche argueth that he hathe skill in bothe. To whiche I aunswere, that this is also a vaunte of vanitie, and a meere fantastical florishe of folye, which Iohn Nicols and his fauorours thought good to vse for the casting of a miste be-

fore some mens eyes, and for more probabilitie of that, which with full mouth was geuen out, of his exceedinge great knowledg and facilitie in these tongues. But I know and can auouch the cõtrary, for I am priuie to his defect, not only of wit and discretion, but also of knowledge in these tonges, whereof he vaunteth, and if I were not, yet could I easely make coniecture, both of the one and the other, by these two sentences, which he putteth downe for shewe of greate knowledge.

For towchinge the first, which is discretion, marke the circumstances of the matter. He had made in that epistle, a long impertinent request, that Papistes would leaue their errours and imbrace the truth: for performance whereof, he biddeth them neuer to forget two sentences: the one out of Dauid. He that loueth life and desireth to see good daies, let him keepe his tongue from euill, and his lippes from speaking deceipt. The other of S. Paul: You are bought with a great price, glorifie therefore God in your body and in your spirite which are of God. What pertayne these two sen-

John Nicolls discretion.

Psal. 34.

1. Cor. 6.

tences

tences to the matter which he handleth: or why should thes be kept more in memorye by the Papists, thē other sentēces of the scripture: and much more, whye must these sentenses be alleaged in strāg tongues, the one in Græke and the other in Hebrewe: especiallye to that man, whose greate busines may hardlye permitt him to vnderstande ether of them, and perhappes was ouermuch troubled with the latine before: but this is Iohn Nicols discretion, to haue no consideration ether of man or matter.

Now for the seconde (which is his skill) it discrieth it selfe in this one litle sentence which he hath put doune in Hebrew, which (besides the false ortographie in diuers words) he hath so mangled and peruerted in wryting it out, as ther is no sence at all lefte in the same. For where as the wordes in the Hebrewe texte doe standē thus. What man will (haue) life and loueth dayes, to see good: keepe thy tongue from euill and thy lippes from speakinge decepte. He hath soe corrupted it, as it standethe thus. Dayes louinge lyues willinge man what good to see and thy lippes from euil thy

Iohn Nicolls skil in hebrew

Psal. 34. ver. 13. 14.

tongue keepe decepte from speaking. Is it likelie (thinke you) that this Doctour hath any great skill in the tongue, which coulde not write out two lines without so many grosse and absurd errors? But these are the florishes, wherewith the eares of the simple people are fedd in stæd of better learning.

Hetherto as you see, John Nicols laboreth to gett him selfe some creditt of learning for his preferment. Now shall you see, what shift he maketh to procure and gaine some opiniõ of honesty, which he feareth to be the more difficult point, and therfore pleadeth more earnestly for the same, especiallie that men shoulde thinck, this his last cõuersiõ to be trew, sincere, hartie and zelous, and not spotted at all with hypocrisie, or dissimulation. The which, albeit he should meane as he speaketh, yet al mẽ wil not straight way beleeue him therein, for that the reward of a knowen liar, is, not to be credited when he telleth a truth: much lesse will they truste that, which he addeth of his vndoubted perseuerãce vnto the end, for if the Apostle say truly, that, A doubble harted man is vnconstante in all his

Iac. 1

wayes.

wayes. Then is it also likelie to be true, that a double or triple tonged man after so many recantations, will not be verie certaine in all his promises.

Why his former protestations should haue more likelyhood of sincere meaning then this, I haue geuen some reasons in another place, seeing they were voluntarie, made in libertie without hope of reward. But why this renegation should be more credited then the former, I see no reason at all, except onely because it is the last, and so wil remayne vntill he make another.

How vnlikely that Iohn Nicolles dealeth plainly.

But he taketh away all suspition of dissimulation, by asking vs a certaine vnanswerable question. How can I (sayeth he) be a Protestant outwardly and a Papist in hart with a minde to be saued? This question (I say) were hard to answere, were it not that he answereth it himselfe in his owne booke a litle before, where talking of his preachinge in Papistrie, he vttereth these wordes. Thus I did wilfully fight against Gods worde, albeit my conscience cryed within me day and night, that, this is not the righte way &c. These wordes (I say) doe answere

swer ẏ dout, for if he cold dissēble against his conscience then, why may he not also now? if he could speake one thing and thinke an other then, what shall let him to doe the same now? if you respecte his wordes, they were then more vehement bitter and reprochfull against the protestantes, then they are nowe against vs: if you consider his meaning, he saythe it was dissembled, I thinke it was as he spake, but howsoeuer it was, neyther wordes nor meaning had certaintie thē, and muche lesse nowe. For you knowe the saying, *Qui semel verecundiæ limites transierit, eum gnauiter impudentem esse oportet.* And S. Paule geueth but a hard sentence of those which haue brokē their first faythe and promise. And as for that he addeth, of his minde to be saued, it is of small importance, for I thinke, that care, trobleth him litle, as it maye appeare by the reste of his dealinges, which I shall haue after occation to touche.

Cicero.

1. Timo. 5.

Slaunderinge of others.

WE HAVE had a vew in the former part, of the one side of Jhon Nicols his tongue, verie smothe, as you see, & cleere in his owne praise. But now if we turn vp the other side also, we shall finde it no lesse cankered and venimous in the slander of his neighboure, then the former was currant in his owne cōmendation. And here before I passe any further, very greefe of minde enforceth me to speake a word or two in detestation of a certaine familier propertie of Jhon Nicols, which is wilful & malitious detraction. For as it is a great faulte to fauour detraction in any degree, or to vtter easily a true reproche to the infamie of any man: soe to deuise lyes and slaunders without any reason or ground at all, and to auouche thē of a mans owne knowledge, as Jhon Nicols dothe, is a poynt of a very deadly resolution, made, within the den of a desperat harte. What cause I haue to vtter these wordes, shall appeare in the sequel of this part, which for more perspicuites sake, I will reduce vnto certaine genaral poyntes, acording to the diuersitie of parties which are slandered in the same.

The secode parte.

But

But first by the way I am to examine a reproche layd down by Iohn Nicols in the very beginning of his booke against all Catholiques, by which you shal haue a gesse of his truthe in reportinge other maters hæafter. He saithe therfore amongest other thinges in his preface, that Catholiques hould the soule of Aristotle to be in purgatorie, thence to be deliuered by dirges and masses. And this is the first and formest of his reportes against vs, the whiche howe malitious, grosse and impudent a slaunder it is, all the world can witnesse, which sæthe our bookes wherin we hould more then the plaine contrarie. For we are soe farre of, from saying that infidels or heritiques goe to purgatorie, as also we teach that manie Catholiques departe hence straight to hell for their wicked lyues, and onlye such goe to purgatorie, as dye in the fauoure of God, but haue not dõne such penance for their sinnes, as Goddes iustice requireth, and therfore they are to be purged by fire after this lyfe and so saued, as S. Paule signifieth 1. Cor. 3. by the interpretation of the holye Fathers. We teache then (as it maye appeare

A taste of Iohn Nicols truthe in reporting.

This place is soe interpreted by sayncte Aug in psa 37. & li. 21. de Ciu. ca. 26. & li. de fide & ope. cap. 10. & in psal 80.

peare in the Councell of Florence in li- Orig.ho.12. & 13.in Hie ro.& ho.25. in Nu.& ho 6 in Exod. Greg.lib.4. dia.cap. 39. Beda in ca. 3.Luc.
eris vnionis,) that there are three sortes of men which dye: one verye good, which goe straight to heauen: one verye euill which goe straight to hel: one meane betwixt both, which goe to purgatorie, and there may be relæued by the pietie of the liuing This was the doctrine of the Catholicke Church twelue hundred yeares past, sett doune by S. Austen a cheefe doctour of the same Church in, dyuers places of his workes most plainlie, as in his Enchiridion cap.110. Whose wordes are these. Nether is it to be denyed, that the soules of the dead are releeued by the pietie of their liuinge frendes, when the sacrifice of our Mediatour is offred for thē, or ells almes are geuen for them in the Church, but yet, those things profit only those, which deserued whiles they liued, that these thinges might profit them after their death. For there is a kinde of lyfe, nether so good, but that it may need these thinges after death, nether so euill, but that these thinges may profit it after death. But yet there is another kinde of life so good, as it needeth not thes things: and againe another so euil, as it can not

Doctryne about the dead in S. Austens time.

be

be holpē by thoſe things, when it is or
gone. Wherefore, in this lyfe all meri
is to be gotten, by the which a man may
be releeued or oppreſſed, after this lyfe.
But let noe man hope to obtaine that, at
God his hande after he is dead, which he
neglected while he was aliue. Wherefore
theſe thinges which the Church doth vſe
for the commending of the dead, are not
contrarie to the ſaying of the Apoſtle (*al*
2. Cor. 15. *we ſhall ſtande &c.*) for that eche man
whiles he was yet liuing in fleſh, gate him
ſelfe this merit, that thoſe thinges might
profit him. For they do not profit euery
man: and why doe they not profit al, but
onely for the difference of lyfe which ech
man did lead in his body? therfore, when
ſacrifices ether of the aulter, or of any o-
ther almes, are offered for all thoſe that
died in baptiſme, for the very good, they
are thankes geuing: for the not very euil
they are propitiations or intreatinges for
pardon: for the very wicked, although
they helpe not the dead, yet they comfort
in a ſort the liuing. Hitherto are S. Au
ſten his wordes, and he repeteth the very
ſame againe in his ſeconde queſtion to
Dulcitius, and the like, in his 21. booke o
th

the citie of God the 24. chapter. Wherby it appeareth ỳ his Church taught thẽ, as directlye against our aduersaries, as we teach now. But of these matters we shal haue occasion to speake more in the thyrd part of this answere. Onely here I meant to confute the slaunderous lye of Iohn Nicolls, and to geue you some shewe of his shamelesse forehead, wherewith I must haue often combate hereafter in this second part, which now I begynne, according to the diuision promised before of the principall parties slaundered in the same, which for methods sake may be reduced to this order. First of the Pope, secondlye of the Cardinalls, thirdly of the prists and religious folks, fourthly of ỳ English studẽtes in Rome, fiftly of particuler persons, lastely of the citie of Rome it selfe, for that all these haue tasted of the whippe of Iohn Nicols tongue without exception.

The order of this secũd part.

Of the Pope.

Iohn Nicols for lacke of matter rather then malice, could haue bene contẽt (as it sæmeth) to passe ouer with silence the Pope which now is, but onely for breaking the custome of his companiõs,

and

and offending the appetites of his com-partners, whoe coulde not haue taken well the omittinge of the Pope, beinge the principall obiecte of their diuinitye. For which cause, he is enforced to folow the custome, and to saye sumwhat a-gainst him, be it neuer soe litle, false, or impertinent. But before he commeth to bite his person in particuler, common vse teacheth him, to snarre at all Popes in general, which he doth with this vsual reproche. You shal haue no Pope (saithe he) that teacheth the people howe to liue in the true feare and loue of God. Which he attempteth not to proue, but taking it as a thing clære & euident, and as a prin-ple graunted in their owne scholes, he commeth to Gregorie the thirteenthe saying. Paraduenture nowe you wil saye that this Pope is a holye man: Although I am indebted vnto him 50. or 60. ℓ. in monie, yet will I not, nether can I, but speake the truthe of him &c. et. In which wordes he semeth to me, to saye thus muche. Paraduenture you will saye, & the worlde will beare witnes, that the Pope which now is, is a most iust, wise, liberall, and vertuous man, and I my selfe

An vnthankful cõfession.

ſelfe haue proued the ſame, beſides the recepte of fiftie or threeſcore poundes in liberalitie from him, yet now, becauſe I am in hope of greater gaine in England, and becauſe I ſhall not otherwiſe procure me credite, or content my benefactoures: I muſt lye, and rayle, one craſhe againſt him alſo, though mine oune conſcięce condemne me for it, and the whole world be witnes of my ſlander.

But hęre before I paſſe any furder, I muſt deliuer vnto the Chriſtian Reader, from as learned a man as euer liued in Chriſt his Church, an aduertiſement moſt neceſſary for thes our times, wherin, euery tonge is exerciſed in deprauing of him, whoe, if he were the worſt liu[illegible] in the world, (as God be thanked is altogether contrarie) yet were he to be reuerenced for his place and dignitie, I meane the Pope or Biſhoppe of Rome. The aduertiſment is from S. Auguſtine that famous and learned piller of Chriſt his holy Church, whoe, being troubled with heretiques and renegates in his time, as we are now, which inueighed againſt Rome and her Biſhops as ours doe, (for alwayes the malefactour deteſt-

An aduertiſmęt of S. Anſten about the Pope.

eth the lawful iudge) warneth Christians, not to thinke the worse of the authoritie and doctrine of the Bishoppe of Rome, or of his sée Apostolicke, if at any time his lyfe should be wicked, or if heretiques (which alwayes séeke to slaunder him) should bring matter of truth, towching euil lyfe, against him. Wherefore, hauinge reckoned vpp for proofe of his faith, the succession of Bishops of Rome, from S. Peter vnto Anastasius which was Pope in his time, and confirmed the infallibilitie of that succession by the promise of Christ to S. Peter, *Vpon this rocke wil I buyld my Church &c.* He addeth:

Math 16.

To this order of Bishoppes (of Rome) which is deriued from Peter to Anastasius, which now sitteth in the same chaire, if any traytour, in those times had crepte in, yet should it haue bene noe preiudice to the Church, and to innocent Christians, to whome, our Lord forseeing, sayed of euil prelates: *Doe as they say, but doe not as they doe, for they say and doe not.* And this Christ sayed, to the end, that the hope of the faythfull should be certayne, and neuer shaken with the tempest of sacrilegious scisme, beinge placed in God, and not

Aug. epist. 165. ad gene

A wiked Pope spotteth not the popedome

Math. 23.

not in man. By which wordes we see, that the euill lyfe of anye Bishoppe of Rome, ought not to deminishe our reuerence or obedience towardes him, noe more then if he were a Sainte.

But in an other place, S. Austen dealinge agaynst a raylinge heretique, as I doe nowe, handleth this matter more properly to our case. If all (our Bishops) (sayeth he to Petilian the Donatiste) through out the world were such as thou most vaynely doest cauill: yet what hath the chayre of the Church of Rome done agaynst thee, in which Peter sate, and in which at this day Anastatius doth sitt? why doest thow call the chayre or see apostolicke, the chayre of pestilence? If thow doe it for the men, whom thow thinkest to speake the Law, but not to doe it: did our Lord Iesus Christ, wrong or iniure the chayre wherein the Pharases sate, for the Pharases? of whom (notwithstanding) he sayed: *They say and doe not*. Did not he commend that chayre by Moyses, and yet (reseruing the honour to the chayre) reproued the Pharasees? For he sayeth. *They sitt on Moyses chayre:*

The Bishoppe of Rome sitteth in Peters chayre, which heretickes call the chayre of pestilence.

Math. 23.

Doe as they say, but not as they doe, for they say and doe not. If you (heretickes) would thinke on these things, you would neuer blaspheme the chayre apostolicke, in whose communion you are not, for the men, whome you infame. But what is this other, then not to know what to say, and yet you can not but speake euill? This farre S. Austen against John Nicols and his felowes, whoe fill vp bookes with reproches and slaunders of the Bishoppe of Rome.

Apply this to our time.

But now let vs see, what this accuser bringeth in particuler, against his benefactour the Bishop of Rome: (for I will passe ouer al general reproches, wherein ech hereticke aboundeth according to the measure of his owne inuention.) Firste he chargeth this Pope, with takinge away certaine marchandize from Turkes, in his hauen of Ancona, whereupon ensewed the lyke intreatie towards Christians, from Turks in Constantinople. But this is a false charge, fayned of him selfe, or receaued from some his lyke, in some tauerne vppon the way, as he passed by. For the Pope hath no league at all or truce with the Turkes, whereby ether

The first crime obiected by Iohn Nicolls against the Pope.

Turkes

Turkes repayre to his dominions, or his subiectes to the Turkes. Wherefore if he stayed any Turkishe vesle at al, (as I can not learne that he did) it must nedes be some pyrate, and not any marchant. Whereby it appeareth, that which he addeth, to be of his owne inuention, that the Turkish Emperour should writ a letter to the Pope, desiringe restitution of his goodes, and yet could not get it, whereby he was enforced to stay Christians goodes in Constantinople &c. This I say is inuented, to bring the Pope in hatred.

For first, the Emperour of Turkes vseth not to write letters to Princes, of so smale matters, as the stayinge of one priuate shippe is, and much lesse to the Pope, with whom he hath no league, as is sayed. Secondly, if he had writen any such letters, it had bene harde for Iohn Nicols to know it, beinge of so base an estate in those countries, as he was, excepte onely by some tauerne or barbers shoppe, where princes matters are more talked of, then vnderstood. Thirdly, if the Turkishe Emperour had wroten (as Iohn Nicols saieth) yet is it not credible

that the Pope would haue sturred him agaynst Christians, by denyinge so iuste a demaund, which in conscience he could not doe, seeinge he hath not onely donne more, of him selfe, then that commeth to, but also procured other Princes to doe the lyke, and that without anye letters of soe greate a Potentate as the Turke is, namely, at my being in Rome, I saw a great man of Swetia deliuered from the Inquisition, with restitution of his monie which was taken at Millaine, and also an Englishe shippe or two, deliuered from Naples, which had beene sealed on, there, by the Inquisition, for their misdemenaur before: which all was donne by the Popes request, albeit they were taken in other Princes dominions. Some also, which now lyue in Englande, fallinge into the Inquisition in those countries, can geue testimonie of the Popes iustice, in restoringe them their owne, vppon their dimission.

The Popes iustice and clemencie.

Finallye, the Pope hauinge noe subiectes of his owne dominions in Constantinople (as I noted before,) coulde not hurte Christians there, by stayinge a Turkishe shippe in Ancona, for that o-

ther

ther Princes, hauinge league with the Turke, as the French men, Venetians, Florentines, and other, they must haue enioyed their liberties, how soeuer the Pope and Turke had disagreeed.

But now, how farre of the Pope is from voluntarye hurtinge of Christians in Constantinople, and how carefull to doe them anye good he can, especially those which are in seruitude there, it may partlye appeare, by this which I sawe him doe my selfe, at my beeinge in that Citie. There passed through Rome towardes Venice, and soe to Constantinople, fortie Turkes, delyuered from the Gallies in Naples, vppon exchaung of soe many Christians to be delyuered from lyke bondage in Constantinople. These men beeinge verye poore, made supplycation to this Pope for some releefe, whoe gaue them fiue hundred frenche crownes, willinge them to procure soe muche courtesie as they might, to Christians abydinge in their Emperoures dominions. By which it maye appeare, howe vniustelye he is slaundered by his malytious and vngratefull scoller.

Liberal almes geuen to Turkes.

The seconde crim obiected.

The seconde crime wherwith Jhon Nicols chargeth this Pope, is, That he should put a certaine Countie out of his liuing, in Macerata, not paying him halfe the valew: for the preferring of his sonne Iames to the same. But this is more apparently false then the other was before, for that the world can witnes that there is noe suche facte done, & that the Popes sonne James, hathe noe suche countie. Reasone also teacheth vs, that it cannot be true, for that Macerata being vnder another Prince his dominion, to wit, vnder the duke of Vrbine, the Pope hath nothing to doe, touching Counties possessions ther, to displace them from the same. And in places and times when iust occations hath bene geuen of gaining of greter matters thē Jhon Nicols talketh of, as of the dukedoms of Ferrara & Vrbine them selues, which for wante of ishew, were like to turn again vnto the Church, from whence first they were geuen: this Pope hath well shewed how farr of he is from all extortions, seeing he hath confirmed again to ẏ former families, in respect of their vertues, the sayde states and dukedomes, which lawfullye he mighte haue

haue taken.

And as for his sonne James, whome Iohn Nicols saith, He hath rayſed from a begger to a marques, able to ſpend thirtie thowſand crownes by the yeare. True it is, that this young gentleman is well able to liue partly by his owne friends, before the preſente dignitye of his father, being of a worſhipfull and welthie familie, and eſpetiallye by the Kinge of Spaine, whome he ſerueth, and from whome he hath receaued diuers good prefermentes. It was reported alſo, that the howſe of Sforza, in which he is matched by mariage, had ſome talke with the King, about exchanging or buying a certaine ſtate for his children in the Kingdome of Naples. But yet nothing is done, ſoe that bothe are falſe, that he was a begger before, or that he is a Marques now. Nether could Iohn Nicols vnderſtand of theſe matters, but only by the ſeruants of the Romaine Colledg, whoſe lippes are larger commonly in ſuche reportes, then their knowledge certaine: as alſo we maye ſée, in Iohn Nicols him ſelfe whoe pretendeth noe ſmall priuitie to this mans coffers and abilitie, which notwith-

The Popes ſonne.

notwithstanding he could not learne but by them onlye which knew it least. For albeit this man be the Popes only sonn, begotten in matrimonie before his fathers Priesthode: yet his fathers moderation is such towardes him, (as also towardes the rest of his kinne and carnall frendes): as his verie enemies can not reprehend it, and good men are marueilously edified by it.

The third crime obiected.

The thirde accusation, wherwith John Nicols presseth his benifactor the Pope, is, For taking from a moncke two pretious stones, worth a hundreth thowsande crownes, whiche he had broughte from India, and presented to this Pope, which he acepting of, in stead of rewarde, put the monke in prison for departinge his Abby without licence. And this is accounted a great point of iniquitie, which is maruelous, the partie wronged being a monke, from whome to take not onlye moueable goodes, but also his Abbye and lyfe tw, had bene noe offence in a protestant Prince, by the cannons of new diuinitie. Marye in the Pope all thinges must be haynous. But yet before indifferent iudges, I might aske this questi-

on' If

on. If the matter had bene true, and if the Pope had taken these iewels from the monke, as from his subiect not capable or fitt for soe great riches, and had also punished him for leauing his cloister without order: what lawe or reason maketh this matter so haynous as is obiected? but I am perswaded, that all this whole tale is ether false or mistaken. For diuers which were in Rome since and before Iohn Nicols, doe reporte no suche thing to haue happened in their time, but onlye that a Spanishe marchant, which dwelleth at the foote of Trinitie hill, towardes Porta del populo, brought a Iewel not longe since from India, of some good valew, and being accused by the letters of certaine Bishopes of India, that he had gotten the saide Iewell wrongefullye, was put in prisone by the Pope, vntill he had layde the same in safetie to abide the trial of lawe: which thing happening at Iohn Nicols being in Rome, mighte geue him occasion to erre in his reporte, and to turne that to a moncke, which hapned in a marchante. Especiallye his capacitie being not of the clæreſt

Iohn Nicos changinge a marchant to a moncke.

to

clèreſt to diſtinguiſhe matters, and his intelligence of affayres, comming vnto him from ſuch obſcure parſons, as eaſily might huddle vpp chalke for cheeſe. And in very dæde it ſæmeth not a matter probable, that a poore monke ſhould light vpon Iewels of ſo great value, and be ſuffered to wander the countrie with them, as John Nicols reportethe.

This then is all wherwith John Nicols chargeth the Pope, which notwithſtanding, may wel be called nothing, in the conſideration of indifferent iudges. Firſt, for that they are but triflinge matters in reſpecte of the manifould great affayres of Princes, whoſe troubleſome & infinite dealinges, are ſubiecte to ſuſpicion of greater iniquities, if they ſhould be called to iudgment, before the tribunall of our imaginations. Secondly, for that, if they were bothe great and haynous, and alſo true: yet were they noe preiudice to religion, whoſe ſlaunder hære is ſought, for the reaſõs aleaged by S. Auſtẽ before. Laſtly, for that they are falſe, & ſuppoſed only by John Nicols, as may appeare by that alreadie hath bene anſwered, and alſo by ſome thinges which hereafter

John Nicols accuſations proued to be nothing.

after shall ensue. For thanked be the holy prouidence of our mercyfull Sauiour, he hath blessedly prouided for the malice of our time, by placing in that rowme, soe vertuous and iust a man, as maye stopp the barking chappes of all his spitfull and slaunderous enemies, especially in this crime of couetous iniquitie, obiected against him by the shamles ingratitude of him only, who confesseth the receipt of more liberalitie from him in few monethes, then he could haue gotten at home in many yeares. I saye Pope Gregorie is greatly wronged, to be charged with that vice, wherof neuer Prince in mans remẽbrance, hath had so many testimonies of the contrarie vertue. The monumentes of his bountefulnes, pietie and exceeding liberalitie, are extante to the vew of euery manes eyes, whome malice hath not blinded.

Greate ingratitude.

I could heere fill vpp bookes, with recital of infinit particulers knowen to the worlde, and confessed by his enemies, which would seeme wonderfull vnto the reader, touchinge his munificence and workes of charitie, but the place seruеth not, and parhaps it may hereafter be

decla-

declared by others. Nowe it shalbe enoughe to note only in two or three wordes, the deuersitie of wayes, wherby this holy man powreth out his liberalite to the nædye, and then let the indifferent reader iudge, whether it be likely, that he which esteæmeth soe litle his owne, will vse extorsion for the spoyling of others.

Julius Rasius Hortinus.

There is a vertuous preacher in Italie, named Iulius Rasius Hortinus, whoe about two yeares past, made certayn colections of things done in Rome. This man notethe that the Almes and charitable dædes of this Pope, are of two sortes, thè one, certaine, firme, and standing, & openly knowen to the world: the other, secrete and vncertaine, geuen out only as occasions doe require. For the which notwithstanding, this Pope euerie yeare, layeth a side one hundrethe thowsand crownes, albeit manie times this sum is not sufficient for that purpose. He reckoneth vpp manie particulers to proue this his saying, which I omitt. As for example, that within the space of fiue yeares, he gaue extraordinariely (besides his standing pensons to that purpose) aboue two hundred thowsands

The Popes extraordinarie deedes of charitye.

ſande crownes to one good worke onlye, which was, to the releefe of poore widdowes, and to the mariage of orphane girles and other, whiche without that helpe had bene in daunger to haue fallen (for neede), to a lewde kinde of life. The like occaſions are innumerable wherin his ayde is demaunded, as in the often neceſſities of pilgrimes that come to that cittie: of Chriſtians taken by the Turkes and Moores: of poore people fallinge into miſerie within his dominions, and alſo for the faythe abroade: of hoſpitales, religious howſes, Churches, Colleges, ſchooles, confraternities, and the like: which all in their needes, make recourſe vnto him and are neuer reiected without ſome releefe.

But nowe for his certaine and ſtandinge workes of mercye, they are farre greater without all compariſone. For firſt as Raſius notethe, there are aboue three thowſand parſons which haue their dailye maintenance out of his palace of Vatican, wherof verye fewe are his owne ſeruantes, for that they haue their ſtandinge wages beſydes, but they are ſuch,

Ca. de principum vita.

The Popes ordinare expences in deedes of charitye.

but they are such, as liue abrode in the citie, and receaue thence, euerie seconde day, their portions of bread wyne and raw flesshe, to the valew of a crowne a weeke, for which purpose the Pope, besides the wines of his owne dominions, buyeth euery yeare, a thowsand and fiue hundred butts of wine out of the Kingdome of Naples, whereof the Kinge Catholicke geueth him the custome. Besids this, the numbers are maruelous of English men, Irish men, Scotts, Flemings, Germās, Hungariās, Slauons, Greeks, Cypriotes and others: which being molested for their consciences at home, repayre to him for succour, whereof none are reiected, but all holpen accordinge to their necessities and his abilitie, as some of them haue 30. crownes a moneth, some 20., some 15., some 10, some 6, and none lesse then 4., which I haue hard of.

Straungers receiued.

Besides all this, are his standing pensions to hospitalls, and to sundry orders of pore religious howses, which beinge in great multituds, must needes be very chargeable vnto him, especially his munificence being, to geue so abundantlye as he doth, and such liberal portions: for

I vnderstand of one religious howse only in that citie, which receaueth yearely from him aboue 5000. crownes in ordinarie almes, besides all other.

After this, are schooles and learned men, maintayned by him in dyuers places, but principally in his vniuersities of Rome, Bononie, and Perusium. For example: in Rome, he hath Muretus, and in Bonony, Sigonius, both men of great name, and intertained by him with seuerall stipendes, of litle lesse some then of 1000. crownes yearly. The other readers also of these vniuersities, are many, and very sufficient, depending, all, or the most parte, of the Popes exhibition: as in Rome, there are 30. readers in the Colldge named Sapientia, and the meanest of them, hath yearely for his lecture 100. crownes: and the most, much more. And besides these, he geueth very large entertaynment, to many learned men of all professions in Rome it selfe, as Deuines, Lawyers, Oratours, Poetes, Antiquaries, Gretians, Hebritians, Arabians, and Sirians, which remayne there for the ornamente of that citie.

Vniuersities & learned mē

Muretus.

Sigonius.

Rasius cap. de colleg.

Last of all, and aboue all, are his Seminaries, and Colledges which he hath erected and founded vpon his owne charges, for the vertuous trayninge vppe of youth, as well in other countries as in his owne. And in Rome, the Seminaries are manye which he hath erected. Wherof the first is Seminarium Germanicum: for the vse of Germans, which cost him 37. thowsand crownes, the first yeare, and now hath endewed it with twelue thowsande crownes a yeare, of annuall rentes. The seconde is, Seminarium Hebraicum for the vse of ponge Jewes, conuerted to the fayth, wherein they are brought vppe in exacte studie of diuinitie in the Hebrew tongue, vnder Christian Rabbines, for the confutinge of their nation, when they come to be of sufficient knowledge. The thyrde is, Seminarium Grecum, wherein the children of the Grækes are brought vppe, gathered from dyuers partes of the worlde, and are instructed by learned men of their owne language, together with the latine tongue, for the confutinge of their countries errours, and for the conuertinge of such infidells, as

Seminaries in Rome.

Germanicū

Hebreum.

Grecum.

lius

liue there amongest them. The fourthe is, Seminarium Anglicanum, for Englishe men onelye. The fifte is, Seminarium Hungaricum, for Hungarians and Slauons. The sixte is, Seminarium Belgicum, newlye begonē for Flemynges. The last is, Seminarium Romanum, for the Italians, wherein their is greate stoare of most godlye youth, albeit the most parte of this Seminarye liue not of the Popes charges, and this is all with in Rome it selfe. Anglicanū. Hungaricū. Belgicum. Romanū.

But nowe, if we loke into other countryes, this Pope hath manye more monumentes of his munificence, especiallye Seminaries mayntayned at his charges, as the Englishe men in Rhemes: the Scottishe men in Paris: the Frenche men in Auinion: the Zuisars in Lucerna: the Bohemians in Prage: the Duche men and Polonians in Vienna: and in dyuers other places hath he the lyke, especially in Germanie, which nowe I doe not remember. But it shal be sufficient to haue named these, for here hence we may gather a coniecture of the reste. Seminaries out of Rome. Rhemes. Paris. Auinion. Lucerna. Prage. Vienna.

Now then, this being soe, let the vnpartial Reader iudge, how likely a matter it is, that this Pope disbourſing his owne ſo abundantly abrode, will pelfe vniuſtly from other men at home, as his ſcoller Iohn Nicolls, for good will, accuſeth him.

Noe, noe, this ſlaunder hath no iote of lykelihood, as I noted before, but was vttered for cuſtomes ſake, & for pleaſing of their humours, whoe fede of reproch againſt the ſea of Rome, and againſt the man ſitting there, whatſoeuer. God geue them his grace, for the curinge of their Phrenſie.

I woulde here ende, to ſpeake of the Pope, but that I am enforced to adde a worde or two, touching an impertinent quarrell, which Iohn Nicols picketh to him, for his Pontificalitie, that is, for the reuerence which Chriſtians in reſpect of his rowme and dignitie, exhibite vnto him, which beinge in deade a very reaſonable thing, and ſuch as may be geuen without flattery, and receaued without pride: yet the malice and enuie of heretiques can not beare it, but in greate heate of ſpeach they inueigh agynſt it.

Iohn

Iohn Nicols, here towcheth two pointes: the one, that men knæle downe as he passeth by: the other, that he is borne vpon mens shoulders, of both which I will speake.

And for the first I answere, that seeinge we knæle downe to temporal princes and gouernours, in respecte onely of the high gouernour, whom they representent, not expecting any thing from them excepte temporall commodities: much more of righte may we knæle downe to a spiritual magistrate, whoe gouerneth by a higher title, thē the temporal doeth, for that, he is the instrument and angell of God, by whom al heauenly giftes and benedictiōs are deriued vnto vs. He succeedeth in the place of Adam, Enoch, Noe, Abrahā, Melchisedech, Isaac, & Iacob, of moyses and Aaron, of all the holy Prophetes, of Christ and his Apostles, to delyuer Gods blessings vnto vs, if we humbly seeke the same. For which cause, it hath alwaies bene the fashion of Christians, to aske with humilitie the benediction of priestes, and if of all priestes: then much more of the highest Priest of all. And this is the cause whye men doe

Kneling due for the Popes blessinge.

knéele downe vnto the Pope, not to adore him, as malice slaundereth, but to reuerẽce him in honour of Christ, whose person he beareth, and to receaue by him Christ his benediction, whose rowme he possesseth.

This I saye is the cause whye men knéele downe vnto him, which thinge, whosoeuer reprehendeth, must néeds doe it more of enuie then of reason, séeing he cannot but graunte, that some honour is to be geuẽ vnto him which blesseth another, for that S. Paul sayeth: That the better alwaies blesseth the lesser. And of reason, we must néedes thinke, that the blessinges mentioned in the scripture as receaued at mens handes, for example of Melchisedech by Abraham, of Isaac by Jacob, of Israell by the two sonnes of Josephe, of Josue by the two tribes and a halfe, and of Salomon by the whole congregation of Israell, were receaued with some externall reuerence, especialye that of Aaron, which is more lyke vnto ours, for that he was hygh Priest, and also for that he is reported in scripture to haue Blessed the people after sacrifice, by extending out his hand, which

Heb. 7.

Gen. 14.
Gen. 32.
Gen. 32.
Gen. 49.
3. Reg. 8.
2. Paral. 6.

Leuit. 9.

ceremo-

ceremonie whiles he did (and being high Priest) it is like the people shewed some externall reuerence, by bowinge themselues or the lyke, seeing good men were wonte in that time, to cast themselues vpon the grounde to honour other vpon lesse occasions. As Iacob to Esau, Iosue before the Arcke, Dauid to Ionathas, Abigail to Dauid and the lyke. Iosue.7. 1.Reg.20. 25.

Now, towching the second, which is, that at certaine high festiuall dayes, he is borne from his palace unto S. Peters Church, (for at no other time or place is that thing vsed) it is a matter so reasonable (the circumstances considered) as can be offensiue to noe indifferente wise man, and much lesse geue occasiō of such inuectiues and exclamations, as are vsed against it, or rather agaynst all religion for this one thing. Bearing of the Pope on mens shoulders.

The matter standeth thus: At certaine principall feastes of the Church, the Pope vsethe to leaue his priuate chappell, and to come downe to seruice in Saint Peters Church At which time such greate multitudes of people expecte him thēre, to receaue his benediction, and verye manye also, to see him,

whiche neuer sawe him before, beinge strangers & come from farr countries to visite thos holy places: as it is impossible for him to passe in, and out, thorough the preasse, and to be seene to geue his benadiction to all, excepte he should ether ride or be borne in his chayre. And to ride, it were very vnseemly and inconuenient, hauing to passe thorough all S. Peters great church, where the moste preasse is, and also for the passages of stones and steres. Wherfore they haue vsed alwayes, to lyfte him vpp in his chayre, and soe to conuaye him thorough the multitude, and this is all the matter, which is soe much exclaymed at. Which notwithstanding, being done vppon such considerations and necessities as I haue saide (for at all other times he goeth on foote or rideth) it rather noteth malice in them that maligne it, then conuincethe pride in him that admitteth it, or anye faulte at all in the wel meaning Christians, who vppon soe iust causes doe bothe desire and offer it.

Of the Cardinals.

Next after the Pope let vs see what Iohn Nicols bringeth against the Cardinals,

dinales. Wherein I muste be shorter then in the other before, both for that I haue not soe muche spare time as Iohn Nicols in the Tower maye haue, as also to obey the wise mans counsaile. Answer not a foole, according to his folye, leste thou also becume like vnto him. Which sentence, that I bring not against Iohn Nicols without iust cause, shall appeare by his maner of accusing the Cardinals, which is very fowle as followeth. Prou. 26.

First (sayth he) I will beginne with your Cardinales, the pillars of your churche. Haue not they bewtifull boyes, with whome they committ the sinne of Sodome, as I haue harde by the Romans, and by a gentelman whoe serued to Cardinal Sforsie, who trauailed by land with me from the cittie of Ancona to Venice? haue not these younge Cardinales pretye wenches in their palaces, whome in the daye time they cal ether their sisters or cosins, and in the night time make them ether their bedfelowes or concubins? And doe you not knowe, how that there was a younge Cardinale, a Prince, burnte at Rome not longe since, by a common queane of the stewes, and tooke from her

How this sinn is punished in Rome, see after in the answer to Rome.

An improbable slaunder.

An impudent lye.

the

the frenche disease wherwith he dyed miserablye. This is John Nicols vncleane accusation of ỳ Cardinals, grounded only (as you sæ) vppon a bare interrogation, which alwayes may be answered sufficiently with a No. But for that I wil not imitate his slanderous maner of dealing, I meane to add prœfe and reason to my Noe. Yet, first I am enforced to complaine of some other men, whose wisdom or grauitey should haue stayed the publishinge of suche scurrilitie, as hære is put downe, against soe many honarable parsons, and some Princes also, without anie prœfe or reason at all.

The publishing of Nicols scurrilitie against lawe both of nature and Nations.

I doe apeale hærin, to the consciences of al modest and ciuil gentelmen, be they of what opinion in religion soeuer. Whether it be not against al lawe, both of nature and nations, and against the dignitie of our kinde, being men, to suffer soe shameles filthe, both lothsum and intollerable to any chaste eares, without all prœfe, to be caste out against soe noble parsonages, which neuer offended vs, and to be published in printe, to the vewe of the worlde. If some wicked mann should aduenture the like against vs, in

other

other countries, and should set downe such particulariteis of dishonestie, ether heard, or deuised, against our Nobilitie and Maiestrates, and shoulde offer to printe it: would not very natural shamfastnes cause men to suppresse it, were they neuer soe contrarie in religion? yes surely. For there is humane respecte to be vsed, euen towardes our enemies.

Although therfore the base spirite of Nicols, shamed not to set abroche suche dregges of dishonestie, to the reproche of soe manie worthy men: yet, me thinketh, respecte of common ciuilitie, should haue moued those, by whose allowance the matter passed, to haue stayed or qualified soe reprochfull infamies, powred out without certainty or ground of truth. For what doth he bring for proufe of his reproches, but only an vncertaine hearsay, & the reporte of a wandring seruing man, if it be true, as I think it falle, that any such conferred with him. And is this sufficient to publish the auouchmēt, of ỹ infamous & horible crime, against al Cardinales without exception? The whole matter is quikly answered. For the first poynte is a mere suppofall, suggested by

enuie, and

and vttered by malice. For the Cardinales kæpe noe suche beautiful boyes, nether is ther anie light suspition of such wickednes in anye of them, and if there were, they could not esape the seueritie of iustice exercised in that place vppon this detestable sinne. The second poynt, is an improbable slaunder, for that Cardinales kæpe no women at all in their howses, noe not their owne sisters. Nether shall a man sæ any woman repayre to any Cardinals howse, excepte vppon special knowen busines, in the companie of men, with whom they departe presently againe, and yet this thing is soe rare a matter also, as in manie yeares you shal not sæ some fewe to vse it.

The third poynt, of the young Prince Cardinale, is an impudent and apparent lye, reprouable in the face of al ỳ worlde. For there was no young Prince Cardinal in Rome these manie yeares, but onlye about thræ yeares past, the Cardinal of Austria, cossen german to the Emperour, whoe, albeit he were younge, yet according to his vertuouse education, he lived in Rome most innocently, as also he dothe nowe in the courte of Spaine, with-

Card. Austriacus.

without al spote of such infamie as Iohn Nicols would enforce vppon him. But let Nicols name the man that dyed in Rome, and prove but this one reproche to be true, and I wil yælde in al the rest: but if he cannot, then let him be sory that he hath reported it, or his fauorers ý they haue published it, or at least, the simple reader, that he euer beléeued it, being soe vniust a slaunder.

And albeit this might stand for a sufficient aunswere, to soe vnsufficient an accusation: yet for the more satisfaction of the reader, and to shewe how farre of the liues of Cardinals are, from occasiõs of thes obiected abhominations, (being al together occupied in vertuous affaires) I wil touch brefely, the order of life, and cõmon exercises of the most of the Cardinals, with their particuler inclinatiõs, which for the most part, is in one of thes fower kinde of vertuous exercises following, that is to saye, in gouerning the Church, in aduauncing learning, in exercise of charitable dædes, and in rare example of Pastorall lyfe. In eche wher of, albeit I name but few, which are principal and alwayes present at Rome: yet

The exercises of Cardinals in Rome.

muste you vnderstande, that these men haue their adherentes and followers, bothe in Rome, and abroad in other coũtries also.

Wisdome in gouernment.

And for the first, which is gouerment, I wil name only three: that is, Cardinal Como, Sauello, and Morono, whose singuler giftes in that matter doe excell.

Como.

Cardinall Como, is Secretarie to the Pope, and directeth all actions of state,

Sauello.

which passe from him. Cardi. Sauello, is Vicar generall in spiritual matters, and gouerneth the Cleargie, with great zeale

Morono.

and sinceritie. Card. Morono, is deane of the Consistorie, and is commonly employed in Embassages abrode, wherin he hath shewed him selfe a man of great valewe, especially in his last iornie to Genua, about 4. yeares past, when by long laboure, and peril to his owne parson, he quieted & set at vnion, by the helpe of Benedictus Palmius of the Societie of Iesus, the cittezens of Genua, soe farr in discord amongest them selues, the commonaltie against the gentelmen, as it was like to haue tourned to the ruine of the citie, for that they were now entred into violente murdering one an other. To thes are adherents in matter of estate & gouerment,

Card.

Card. Aragonia, Sforza, Altemps, Ferrara, Columna, Vrsino, Gonzaga, Farnesio, Alexandrino, Sanſisto, in Rome, Granvello, Guisio, and others abroade: imploied by theſe mens direction. Cardinales imployed in matters of ſtate.

For the ſeconde, which is learninge, I might name the moſt parte of them al, but for breuitie, I wil name only fower, Sanſeuerinus, Sirletus, Alciatus, & Hoſſius lately deceſſed. Excerciſe of learninge. Sanſeuerinus. Sirletus. Alciatus. Hoſſius. Wherof the former two, being verie experte in the tongues, doe promote with ſpecial care, the ſtudy and knowledge of the ſame, as by that which I meane to ſpeake of their excerſices, ſhall appeare. Card. Sanſeuerine, is protector of the Hebrew Nation, and of their Seminarie whiche they haue in Rome, wherof I haue ſpoken before. Beſids the care of which Colledge, he maintaineth diuers excelēt Hebritians about him, from ſundrie partes of the worlde, and he hath beſides certaine learned Rabbines conuerted, which euerie ſatterday repaire to the Iewes Sinagoges, to conuerte them, or to confounde them, out of their owne lawe in the hebrewe tongue. Furthermore, he hath at certaine dayes in the weeke, a Congregation or meetinge

méeting of learned hebritians, who in thy presence of him selfe, & diuers other Cardinals and Prelates, doe examine and discusse the hebrewe writings of all the oulde Rabbines, takinge oute only that whiche shall bee thoughte bye the Congregatiõ, to be blasphemous againste Christ and vnsufferable, and the reste to correcte, and make cléere with anotations, for the better vnderstanding of studẽts in that tonge. And by this meanes, we are lyke, erre it be longe, to enioy all the Hebrewe commentaries, and other discourses vppon the olde Testamente, which wil be noe smal helpe to students in diuinitie.

The Syriacke and Arabicke tongs in rome

Besids the promoting of the Hebrewe tongue, this Cardinall hath also, by the Popes appointement, a speciall care of aduauncinge the Syryan and Arabian tongue in Rome, but principallye of the Arabian, which is common to all the Easte partes of the worlde, both of Asia and Egipt, for helpe of which countries, their is also a peculier Seminarie now thought vpon, and a very good print erected in Rome, this last yeare, for the diuulgatinge our auctours in that tongue:

which

which is donne chéefly by the Patriarch of Antioche, which about thrée yeares agoe, fledde from the Turke, to Rome, and there is maintayned by the Pope, according to his degrée, with many learned Arabians about him, whoe wryte and translate many things in that tonge by his direction, he beinge very learned in diuinitie himselfe. There is vsed also, as a principall instrumente in this matter, one Iohannes Baptista Romanus, of the Societie of Iesus, a Iew borne, and once a learned Rabbin amongest them, but now a zealous Christian, whoe was sent about thrée yeares past, with diuers companiõs into Asia, and there wrought great frute in our fayth, and returned agayne after one yeare, requiringe more labourers to be sente thyther, and for a proofe of the peoples capacity, he brought with him two excellente boyes, of very a quicke and sharpe vnderstanding, by séeinge of which, the Pope was the more moued to thinke of a Seminary for the Nations, and to prefer other matters before recited for their commoditie.

The patriarch of Antioche fled to Rome.

Card. Syrletus, is protectour of the Grékes and of their Seminarie, beinge

him selfe excellente well studied in that tongue: and as Sanseuerin furthereth the Hebrew: soe doth he, by all meanes possible the Græke, and hath a like Congregation of learned Gretians at certayne dayes of the wæke, as the other hath of Hebritians, and they haue now almost ended the examination of the græke Bible, according to the Septuaginta, with the helpe of great varietie of aunciente copies from manye partes of the world, with conference of all the old græke Fathers, which worke is thought will be very profitable when it shal come forth in print, the which being done, they meane to procæde to other matters of noe lesse commoditie for the furtherance of Christian diuinitie. To these are ayders in the aduauncemente of learninge (besides the forenamed) Card. Saintes, Leomeline, Maffeus, Sancta Croce, Iustiniã, Cornaro, Sangeorgio and others.

Greeke exercises vnder Sir Ietus.

For the third, which is bounteful liberalitie in workes of charitie, God be thanked, I might bring many examples, but without iniurie to the reste, I will name only a few particulers, whose presente monumentes of charitie are more apparant

Workes of charitie.

apparante to the worlde. Card. Celsius hath bulded in our time for ỹ monastery of destitute maydes, such as before their coming thither, were in perill of dishonest life, a very fayre Church, with other necessaries, to the valew of 30. thowsand crownes. And Card. Borrhomeo hath bestowed 40. thowsand crownes in a Church for the *Mal Maritate*, whereof I wil speake more in myne answere for Rome. Card. Farnesius also, hath disbursed alredy aboue 80. thowsād crowns in a Church for the Iesuites, the thinge being not yet halfe finished: and his almes besides, are knowē to be very liberall, partly, to pore Hospitals, partly, to other pore people, to whom he geueth certayne stipendes, and pensions to the number of a 100., so that the whole some of his expences in charitable dœdes, are thought to amounte yearly to 30. thowsand crownes, or not much lesse.

Card. Burrhomeus.

Card. Farnesius.

I could recken here, many particulers of other Cardinals, but that time serueth not. Notwithstāding, I can not omit to say a worde of Card. Medices, brother to the Duke of florence, whoe besids other dœdes of pietie, did vse in the late yeare

Car. Medices

Anno 1575.

of Iubile, to repayre often to Trinitie Hospitall, where great numbers of Pilgrimes did allwayes remaine, and there (putting on an apzen) did serue them at table, and not onely relæued them with monie of his owne, but also became a gatherer foz them amongest his frends and acquayntance, to the greate edification of others, and comfozte of those powze men. And finallye there is no Cardinall that I haue hard of, but doth (besides his extraozdinary almes) allot out monthly, some certayne scome of monie to be distributed to the powze, as may appeare in the bookes of Hospitalls and other powze howses, wherein you shall sée noted, how much these howses receaue from eache Cardinall euery moneth.

A very rare example in a Prince.

For the fourth and last, which is rare example of Pastoral lyfe, amongst many I will name thzée, whom the wozld doth both knowe, and wonder at: That is, Card. Caraffa, Paleotto, & Bozrhomeo. Caraffa is a yong man abiding coõmonly in Rome, and his vertues are rare in al kinde of zelous Chzistian behauiour, that is, in earneste studie, often pzayer, great labor, much pzeaching, maruelous abstinence

Rare exãple of pastorall life.

Caraffa.

abstinence, and feruent desire of the aduancement of vertue and true religion.

Paleotto.

Card. Paleotto is Bishoppe of Bonnie, endewed with no lesse zeale in God his cause, whose wise and watchfull gouerment may appeare by the decrees of his Prouincial Sinods extant in print, and his singuler vertues, may in part be conceaued by that, which I will saye of Card. Borrhomeo whom in gouernment and lyfe he seeketh to imitate. Onelye I add this of Paleotto, that he preacheth incessantly, and distributeth euery moneth to the poore, that, which amounteth of his Bishoppricke aboue his owne necessary expēces. Ye is singuler wel learned him selfe, and a great Patrone of all learned men.

Borrhomeo. the mirror of Prelats of our time.

Card. Borrhomeo is Bishope of Millaine, and seemeth to haue receaued the same spirite in gouernment, which his predecessor S. Ambrose had. For he is a paterne of perfect prelacie to the worlde, and his doinges are such, as in deede are scarse credible in these our dayes, but onely to them that haue seene them with their eyes: his labour seemeth intollerable, both in visiting his prouinces for the

most parte a foote, and also for his continual preaching, cõmonly euery day, and some time twise or thrise in one day, & vpon occasion of nede he stayeth in the Church 40. houres together, as he did of late, bestowing ỹ one halfe houre in preachinge and the other in prayer, of al that time: and the people cõming and goeing from farre partes to his Church of S. Ambrose in Millaine, to that his 40. houres exercise. His diet is most slender eating onely once a day, and that in the refectorie with his seruantes without difference of meates. His exercise is after dinner to heare his Chappiens discourse vpon some spirituall matter, redd at dinner time, (for all the dinner noe word is spokẽ, but one readeth the scripture for halfe an houre, which is all the time that his dinner dureth:) his slæpe is not aboue 4. or 5. houres in the night: he hath a Colledge or Seminarie of priests in Millaine erected & foũded at his owne charges, to whom (for the most part) he maketh euery day an exortation, & spendeth one other houre with them in spirituall conferences.

This exercyse is called in Italy la Quarantena.

At the time of the lasse greate plague in

in Millaine, about 4. yeares past, al men flæing for ẏ terror of death, he by no means would be perswaded to depart, but perseuered there al ẏ plague time, going to ẏ infected himself, & ministring ẏ Sacramẽts vnto them: & when they lacked necessarie maintenãce, he sould away all his houshold furniture, (as appereth yet by his naked chamber walles) & distributed al vnto them. Besids this, euery fryday during the plague, he went bare foted to the Church before ẏ people, bering ẏ Crosse himselfe, & reciting ẏ Litanies with streames of teares, so longe, vntill God turned his hand from that Citie: euery night before he goeth to bed calling al his people together they haue praiers, & spiritual meditations in his chappel, to which also strangers of ẏ Towne some time resort, amõgst whõ ther came once a wicked catif & discharged a pistol vpon ẏ Cardinalls backe, as he was knælinge in praier, but God deliuered miraculosly his seruant, for the pellets palling onely thrugh two thin cassoks & his shirt, staid at ẏ skin & persed it not, as it was there found & shewed in the presence of many, which are yet alyue to testifie the same.

A merualous example of a louing Pastor

A wonderfull miracle.

Much more might be spoken, of this rare man, but this maye suffice, to shewe that Cardinals are not so wicked mẽ, as Jhon Nicols dothe affirme. And generally I may add, that as manie Cardinales as are Bishopes in these dayes, as none of of these in Rome are, (for the Pope sufferethe no Bishop to lye from his bishopricke, but to be resident, according to the Councel of Trent,) they are all of very good and exemplare life, as might be shewed in particulers, and by the most vertuous liues and deathes, of two late Cardinales arche Bishopes of Naples, and Augusta, was declared.

Sess.23. cap.1.

Of Priestes and religious men.

Iohn Nicols accuseth the cleargie of Rome and Italie, in two thinges, the one of ignorãce, the other of dishonestie. For the first, he saythe: Their Priestes in Italie, are for the most parte vnlearned. I demanded of some of these Italian priestes, in the Italian tongue, wether God the Father and God the holye Ghoste, had bodies, they aunswered yea. Well then seeinge their priestes be ignorant & cet. Heere you see, Iohn Nicols, borne in Cowbridge, vaunting ouer the Italian,

and

and condemninge him of doultechnes, which is somewhat more ridiculus, then the Ape scoffing at the fox, for wante of a tayle.

That the Italian priestes are cõmonly well learned, I could affirme of mine owne experience, and proue it also by the infinite bookes, which are daily set forth by them, in all sciences, but especially in their owne language, which they esteeme as muche as the latine, and haue furnished the same with all varietie of authores, which euer wrote commendably in anie tongue. But why Italian priestes, shonld not be so ignorant and vnlearned as Iohn Nicols reporteth, I could yeald many more resons, wherof the first and principal is, their great wit and capacitie, ioyned with a great desire of knowledge, and therin to excell all others. Which things, being cõpared with other helpes, wherof I will now speake, must nedes bring forth greater effecte of learninge, and learned men in Italie, then in other places where the lyke helpes are not.

Italian Priestes learned.

And touching the helpes to learning, which Italians, besides their excellent witt,

Helpes to learning in Italie.

witt, haue aboue other men, they are manye. For first, in stead of our two vniuersities, Cambridg and Oxforde, they haue their Pauia, their Padua, their Ferrara, their Bononie, their Siena, their Perugio, their Rome, their Salerno, their Naples, and some other vniuersities, besides their great scholes not much inferior to Vniuersities, as Turin, Millan, Mantua, Brescia, Cremona, Venice, Florence, Genua, Macerata, Aquila, Colenza: and other places wher commonly the Iesuites doe reade. Also besides their prouinciall Seminaries, which according to the Coūcel of Trent, euerie Bishop that is able, hath in some towne within his dioces, which in Italie amounteth to be some hundrethes.

Vniuersities.

Schooles.

Seminaries.

Ses. 25. ca. 18

To this now, if we add their facilitie in obtainige the latine tongue, by the vicinitie which it hath with their owne: also the varietie of all sciences written, or by translation, in the Italian tongue: also the greate store of learned men and teachers amongest them, and the continuall conference whiche they haue with learned straungers, who dayly come vnto them: lastly, the greate and often exercises

cercises which Italian prieſtes haue, in preaching to their flockes, or expounding the Cathechiſme euery ſonnday and holy daye, according to the councel of Trent: we ſhal finde it very vnlikely that Italian prieſtes could not aunſwer Iohn Nicols whether God the father & the holye Ghoſt, haue bodies or noe. Ses.24.ca.7

If there were any ſuch matter talked of (as I dout very much): yet the error might eaſely be cõmitted, ether by them in not vnderſtanding Ihon Nicols Italian, or by him in not perceauing their anſwer. For they miſtaking his eydle demande (which no man but his like wold haue made) might anſwere him to a nother queſtion of ſome diſcretion, ſaying: that God the father, and the holy Ghoſt, beinge without bodies, might notwithſtanding be repreſẽted vnto vs in bodies, as God the father was repreſẽted to Daniel, in the ſhape of an ould man, and the holy Ghoſt to Ihon Baptiſt, in forme of a doue, & that the Church lawfully vſeth the ſame now. This I saye, they might perhaps anſwer. But for the other queſtion, wherof no childe in Italie is ignorante, it was as impoſſible for Italian prieſtes

A probable geſſe of Nicols falſe reporte.

Dan.7. Math.3.

prieſtes to anſwer ſoe groſly, as it was eaſie for Iohn Nicols ſimplicitie to aſke it, and for his malice to reporte it nowe in printe.

The ſecond thing which Nicols obiecteth againſt Italian prieſtes, and eſpecially them of Rome, is diſhoneſtie in life, which he proueth not but only, by his accuſtomed waye of interrogation. And firſt of Monkes, Was there not (ſaith he) at Rome a whole monaſterie of ſuche as beare a ſiluer croſſe in their handes, and are appareled in blew, full of women, that went in habit of thes monkes, and were they not eſpyed at the laſt, and eſcaped vnpuniſhed. To which I aunſwer, there was noe ſuche thing, and all Rome will beare me witnes of the ſame, as alſo manye Engliſh men, which all Nicols time were there, and neuer heard mention of anie ſuch enormitie. And it appeareth by that which he addeth. Of their vnpuniſhment after they were knowen, That all, is his owne inuention, for filling vp his booke, and flattering his exhibitors. For that ſuch matters once knowen, eſcape not vnpuniſhed in Rome, apeareth well by the iuſtice done vppon a Spaniſh fryer,

Ihon Nicols ſlaunder of monkes aunſwered.

Seuere iuſtice vppon a fryar.

fryer in his time, for a lesse matter then he reporteth, albeit in the same kinde: that is, he was publiquely hanged at the bridge of S. Angelo, for running out of Spaine with an other mans wife, which fact of his, was the only great offence heard of in Rome by any of his profession these manie yeres.

Noe lesse impious, is Nicols seconde slaunder againste all priestes, of Rome, where he saythe, That they goe without punishment openlye to the stewes, and that he hath seene them with his eyes embracing the queanes. Which is soe false a slaunder as hath greatly to feare the saying of Scripture, which is, That a lying witnes, shall haue an euell ende. For it is soe salse, that suche thinges are practized or permitted publiquely in Rome, as the halfe of that whiche he reporteth, is sufficiente to depose any priest from his liuing in that place, and to suspende him from his function, and besides, to procure him selfe, halfe a dosen stretches of the Strappado, which is greater punishment, then al cleargie men in England, would willinglye admitt for suche offences. Wherfore his exclamation is ridiculus, where

Nicols slaunder of Priestes refuted.

Pro. 21.

The strppado.

where he saythe. Oh if a minister heer in England should commit suche abhoe mination and scape vnpunished, howe would you crye out & cet. This I saye, is ridiculus. For what their ministers doe commit in this kinde of sinne (notwithstandinge their owne wiues) wée heare and other men sée, and the worlde abroade can witnes, and howe seuerlye they are punished, some late crampels haue declared. And yet we crye not out, excepte to God alone: nor endeuour we to proclaime al in printe, & if we would, (as perhappes we maye hæraster beinge thus prouoked:) yet haue we truthe sufficient to put downe, & nede not damne our selues by lyeing, as Nicols sæmeth resolued to doe.

I doe not defend all priestes in Rome for Saintes, as you will not, I think, al your ministers our reformers. But this I saye to the confusion of your malice, (which al indifferent men that know the place wil testifie with me,) that as lytle outward scandal is geuen in Rome, as in any one place of the worlde besides. To which I will add without detraction frō anye place, that I haue founde more in-

wardes

warde honestie, learning, zeale, religion, & deuotion, in seculer prieſtes of Rome, then in any place elſe of Chriſtendome.

He that will make proſe of this, lett him frequent the florentine congregatiõ of seculer prieſtes, at S. Jeromis church by the Engliſh Colledge, or at their new churche named Puzzo Bianco. Alſo lett him repaire to the Roſarie Congregatiõ, at our Ladyes church Supra Mineruam, and he ſhall heare euery feſtiual day ſuch ſpiritual exercciſes in thoſe places, ỹ is, ſuch lerned diſcorſes on ſpiritual maters ſuche exhortations to vertue, ſuch deteſtations of vice, ſuch dœpe conſiderations of our ende, and thinges belonging to our ende, of our accounte after death, of caſualties in this life, and of our dewties in euery mans preſent eſtate: as is able to moue anye hard or ſtonnye hart. And all theſe exercciſes are done, by the ſeculer prieſtes of Rome, with greate payne, much ſtuddye, and no ſmall charges, and yet all this is voluntarie, and not by anye compulſion.

The excerciſes of Seculer Prieſtes in Rome.

By meanes of theſe learned and zelous exercciſes, much good is done in Rome, vpon diuers perſons which come to heare them, being of all ſortes many,

The effects of ſpirituall congregations in Rome.

both temporal and spiritual, and amõgst other, diuers wilde yong gentlemen resorting thither, of curiositie to heare, are often times so pearsed by speaches vttered in these exercises, as they presently chaunge the order of their lyfe, & becoms most vertuous and sober the rest of their dayes. Soundrie great mutations of life are wrought also, in greater personages by helpe of the sayed exercises, which would neuer be, if the Romane priestes (whoe are doers in the same) were such wicked lyuers, as Iohn Nicolls affirmeth.

Of the English students in Rome.

Iohn Nicolls slaunder of ỹ students refuted.

Iohn Nicols, to omit no part of a perfect Sicophant, picketh occasion of quarrels and detraction to his owne felow-students of the Romane Colledge, whoe neuer offẽded him, but rather from whõ he hath receaued great loue and curtesie. And because he had no fact to charg them withal, he inuented a very odious matter, which was malitious words against her Maiestie, and diuers of her honorable counsayle: also, against some other cheefe men in ecclesiasticall causes. The effecte of which wordes were, that they threatned,

ned, forsothe, the forsaide great parsonages, if euer ther came a contrarietime, to requite with rigor, the rigor nowe receaued. And pretending that he woulde not name the parsons soe threatened, yet childeshly he putteth downe the first letters of their names, and that with suche arte and secresie, as eche man may read it, and vnderstand it. Wherin he folowseth soe apparently his owne inuention or his enditers direction: as he nameth diuers men, whom, I dare ausouche, noe student in that Colledge knoweth, and much lesse threateneth. But it seemethe that Ihon Nicols hath made a leag with hell, and therfore careth not how farre he wadeth in this waye of wickednes. Esa. 28. Psal. 138.

If he had put downe, anye particuler circumstances, as prowfes of his accusation, it had bene easier to haue improued his falshold. But bringing nothing, but a bare assertion, I must refute him with a meere denial, vntill he bringeth furder prowfes, only adding certaine likelyhods which indifferetly considered may leade the reader to the discouery of his malice. Wherof the first is, as I noted before, the naming of such men heere as are not

Ihon Nicols' slaunder of the studentes refuted.

knowen to any of the seminarie. The second is, the naming of soe many as hardly could be talked of by them, or remembred by him. The third is, for that the times of meeting and talking together in the seminarie, are both rare and shorte, and commonly in the companie of some straungers, whoe vnderstanding not our matters or particuler men, geue occasion of other talke. To this now, if we add the malice of the reporter, and how manie other apparent vntruthes he hath vttered, and how many absurde contradictions, hath and shalbe, gathered out of his owne wordes, and howe easie & plausible a matter it was to deuise this thing at that time without controulmente: I dout not but the wiser sorte will quickly discrye the whole.

But I cannot lett passe without adding somwhatto that which toucheth her Maiestie in particuler. To whome I know thes vertuous studentes (notwithstanding this slanderous acusatiō) beare all dutiful good will and affection, excepting only their consciences in religion, whose conformitie they cannot frame, to her Maiesties proceedinges. This they haue

The studenter dutifull meaning towards her Maiestie.

haue shewed in reuerēt spæche to diuers of the contrarie religion, who hath bene with them in Rome, & are now in England. And in shew of this, imediatly vpon the erection of their Colledge, they caused her Maiesties armes to be drawē verye fayre in gould, and with conuenient ornamentes erected them in the haul of the Colledg. In token of this also, they appoint certaine euery moneth to praye for her maiestie, and her counsaile in perticuler. The maner of which is this.

In the begining of euery moneth, they come all together in their haul, and there after some prayer made, ech man taketh by lot, a litle scrol of paper, wherin thrée thinges are written. First, the name & festiual day of sōe saint of that moneth to come. Secondly, some rare sentence of scripture. Thirdly, some speciall thinge which the whole Colledg much tendreth. The first is writen, for that ech man shal take that sainte which falleth to his lot, for his peculier protectour vnder God, that moneth, to pray for him. For which cause, eche man readeth the lyfe of his saynte, and noteth some vertewe out of the same for his owne imitation. The

The Queenes Maestie prayed for by the studentes in Rome.

The second is written, as a posie for ech man to meditate, and put in practyse that moueth. The third, is written, to be praied for by him to whome the paper happeneth. Now, amongest other things which they pray for, ther is nothing more common, then pro Regina Angliæ, for soe they vse to write, and to reade it alowde in the hearing of all men, and this John Nicols cannot denye. which thing the studentes would neuer vse to doe, if they were so malitiously minded towardes her Maiestie, as he falsly reporteth.

So they vse to pray pro summo Pontifice. pro Imperatore pro Rege Catholico. pro Rege Christianissimo. pro Regina Scotiæ. & cet.

Now touching the excomunication of her Maiestie by, Pius Quintus, which Nicols malitiously accuseth the studentes, To haue renued againe at midsomer last, was twelue moneth, & to haue published at Rome & Rhemes by fixing them vpon pillers, & by sending them thorough out Italie, Spaine, and a parte of Germanie. There is no one parte true, but al is mistaken & spitfully peruerted: for the matter was only thus. In Christmas weeke was twelue moneth, Anno 1580. there were founde in Rome certaine coppies, of the sayd excomunication, and sente to the Bishop of S. Asaphe by Car. Allexandrino,

The studentes cleered about the excomunication.

andrino, which coppies the sayd Bishope suppressed, for any thing that we know, nether was it knowen whether the sayd coppies were of the oulde printe of Pius Quintus his time, or printed since.

Now the studentes of the Seminarie are wrongfully charged by Ihon Nicols in all these pointes. First, for renewing the same: for they renewed them not, nor can any man affirme whether they were newe printed or no. Secondly, that they published them on pillers at Rome and Rhemes: for there was noe such publication made at all, and the studentes neuer sawe within the Seminarie any such coppies, for the matter was secretly suppressed, as I haue hard said, and scarse anye man knew of it in Rome it selfe, by whiche also appærethe howe vniustlye they are accused to haue dispersed them, thoroughout Italie and Spaine &c. seeing no such coppyes euer came to their hands.

Nicols greate malice in matter of death against his fellowes.

Of perticuler parsons.

The particuler parsons wronged by Ihon Nicols are diuers, but I wil touch only the principal. First, he reprocheth two excellent learned men, thone M. D. Allen, the other, Iacobus Pais, reader

Nicols slaunder of two learned men.

of diuinitie in Rome, saying that, D. Allen demaunded whether we mighte not worship the timber whereof the image is made, as wel as the thing represẽted? And that ỹ other answered, yes: which slaũder is so grosse, as it nẽdeth no further cõfutatiõ, but onely to name the men of whõ it is made, for their opiniõs are ertãt to the contrarie, as shall more appeare in handling the third part of this answere.

Not beinge contẽted to haue iniured Father Pais, with this absurd report, he procẽdeth to charg him & his fellow readers, with much more odious matter. For of Pais he saieth: ỹ he vttered these words in latine in presence of 300 scholers. The Popes good wil is tried & knowen, and his purse is redie: but ether feare withdraweth King Philip, or power forbiddeth him, so that he dareth not to cõuay his armie into Englande.

Nicolls slaunder of Fa. Pais refuted.

For answere wherof, I say, that albeit, it be not easie to cõuince apparantlye a shamelesse liar, talking of matters past, & in farre coũtries, especially to vs who haue no accesse to pleade for our selues, nor course of iustice to examin our cause: yet by such meanes as in this case ar possible, I wil proue this report false & malicious.

First

First, for that John Nicols being noe scholler nor hearer of Fa. Pais, but alwaies present at an other lecture of Petrus Cãbacurta, reader in cases of conscięce, the same hower wherin Pais did read, could not heare Pais to vtter these words, which he faineth him to haue spoken in his lecture to the schollers: nether is it probable that he hard thē by report of other, for then would he haue named both the man and the circumstances, which he nether doth nor can doe.

Secondly, F. Pais being a priuate religious man, attending only his lecture, & dealing nether with Court nor courtiers, could hardly come to vnderstād so secret meaninges of great Princes, & if he had knowē any such thing, it is not likely that he would haue proclaimed it in a publicke schole, where no occasion could be geuen of such matters, especially in particuler princes. And if his owne wisdome could not haue directed him in this yet ẏ respecte of his superiours in ẏ Societie, would haue restrained him, whoe seuerelye interdicteth to their readers and preachers all mention or glaunceing at matters of particuler Princes estats.

Euident conie ctures.

But what doe I stand to confute by circumstances soe manifest an vntruth? the matter is easie to be tryed. There are 3. or 4. priests in prison lately come from Rome, who for dyuers yæres haue bene hearers, and haue missed no one lecture which Pais redde, but haue receaued all in wrytinge: let their dictates be sæne, and if that be not sufficient, let them be demaunded vpon their othes, whether euer they hard Pais saye any such thinge. Let Nicolls come before them, and laye downe the particulers, and by all those wayes he shalbe proued a slaunderer.

Prouer.18. Psal.56. Psal.13.

After this John Nicols, as now contemning al, being entered (as it sæmeth) to the depth of iniquitie, and making his tongue a sharpe swœrde, and his throtte an open sepulchre, to wounde and burie whom soeuer he pleaseth: passeth on to fowler reproch, which is: That a Reader in positiue diuinitie in Rome, should say in the hearing of 200. scollers, that any man of worship in England, might geue authoritie to the vilest wretch that is, to seeke the death of our Soueraine Quene. But this venemous darte I wil repell as the other before, by the vnlykelyhods

of

of time, place, matter and persons: and by the testimonies of those priestes now prisoners in England, whoe must needs haue bene presente at the wordes, if any such had bene vttered by their reader. Which preistes being many, and superiours to Nicols in all respectes, both of age, descretion, honestie and learninge, ought to counteruaile his onely assertion. Besids this, if Nicols wil put downe the time and occasion of his spæche, and also name the reader (for there are but two in positiue diuinitie that is, Robertus Bellarminius in controuersies, and Benedictus Pererius in scriptures) I wil procure the reders owne Apologie, with the subscription of all his scholers, in defence of him selfe, from this vniust slaunder: for these learned and sober men, are so farre of from such desperate points of doctrine: as the plaine contraris hath often times bene harde from them, and may also be gathered out of their seuerall dictates now extant in Englande, especially out of the dictats of ther fellow readers in scolastical diuinitie, I meane Achilles Galiardus, and Stephanus Tuccius, in their late Lectures de legibus.

Bellarminius.

Pererius.

Galiardus.

Tuccius.

All

All which being so, it appeareth that Nicols reports haue no truth or groūd, but were onely deuised by him selfe, and others, to serue that present opportunitie of time, wherein it was sayed, that certayne Iesuites, amonge other priestes were come into Englande, and dayly expected to fal into the magistrates hands, whose rigour was the more to be procured against them, and the people more to be incensed, by these odious reportes of Iesuite readers in Rome.

The dryfte of Nicols haundering & Iesuite readers.

But let Caine take hæde, for Abells
Ge.4.v.10. bloude will crye vengeance from the earth. And albeit Caine doe get a bodely
Ge.4.v.15. protection for a time, and a reprobates marke, that noe man may hurte him, yet
Psal.2. is he not frée: there will come a reconing day, and a iudge to strike with an yron
Psal.9. rodd. And if besides, there be any such, whereof the Prophet complayneth, who lye in wayte for innocente bloude, and haue not the iudgementes of God before their eyes: let them be assured, that he seeth them, who protecteth the afflicted, and whose handes they shall not escape, all be it they receaue prayses and blessinges nowe for their iniquities. And

for

for Nicolls, I can geue him noe better counsayle, then to meditate at his leasure these two verses, vttered by the holy Ghost.

Quid detur tibi, aut quid apponatur tibi ad linguam dolosam? Psal.119.

Sagittæ potentis, accutæ, cum carbonibus desolatorijs.

Of Rome.

Nowe come I to the greatest eye sore of our aduersaries, which is Rome, a Citie that yeldeth greate matter of talke, and furnisheth not onelye our bookes to the printe, but also our pulpittes and tables in Englande. Whatsoeuer is amisse in Rome, ouerthroweth our Catholique and Romane religion. As though our faith depended of those crased walles, so often beatē downe & possessed by the enimie, without hurt or blow to the religiō of Rome: or as though, if that citie were destroied or sonk: ỳ Bishoprick of Rome might not remaine, & ỳ Bishop stil head of Christs Church, albeit he were in India & dwelt in a barne: or, to come nere to our purpose, as though, if Rome were ỳ wickedst citie vnder heauē (as it was whē S. Peter & S. John called it Babilō

If Rome were moste wicked, yet were it no preiudice to Romane religion.

1. Pet. 5. Apoc. 18.

yet

yet Christian religion might not be good in it, as it was at that time, whē it was Babilō. For euen at that time, S. Paul commended the true and holye faith of a wicked Rome. Wherefore this is but a point of a wrangling hereticke (as hath bene noted many hundred yeares agoe) to condemne the fayth, because of the place: the Sée Apostolicke, for the vices of the citie: the substitute of God, for the frailtie of a man: and Moyses chayre, for the lyfe of a Pharasæ.

Rom. 1.

Au. li. 2. cōt. lit. Petil. ca. 51. Itē ep. 165. ad Gene.

But yet in truth let vs sée, what they bring against the Citie of Rome, for I deny not, but as in a great and populous citie their must nēdes many sinnes and faultes be cōmitted: and that (I thinke) our aduersaries will not deny also, in their most reformed cities of Englande.

But the question is, of the publique face and gouerment of Rome, which our aduersaries, for the slaunder of our religion, declare to be permitted in all kinde of vice and licencious liuing, which is not soe: for as ther be some euil there, so are there many good, and more examples of vertue in that Citie, then in any place els of the worlde whatsoeuer, as by that

Rome lesse reproueable the other Cities.

which

which I will saye more clerely shal appeare. And first, as I did before aboute the Cardinals and priestes, I wil refute John Nicolls particuler slaunders, and afterwarde shew the contrarie vertues.

Nicolls therefore, beginneth by demaunding, as before he vsed to doe (for other prowfe he hath none) How doe the Citizens (of Rome) lyue (sayeth he)? was there not lately a great riche citizen, that had a place to the which resorted manye yong Romane gentlemen, who committed the sinne of Sodome one with an other? and were they not spied out at the last? & did not they al scape punishmēt, except one pore man which died for al? & did not the Romanes saye that he died wrongfully? for that the sinne of Sodome was but a tricke of youth? For answering this, I wil beginne with that which is last: what soeuer some prowe abiect in Rome might tel John Nicols in familiaritie, of the lightnes of this detestable sinne: (for no man of witt would ether say so, or confer with Nicols about such matters) yet, it appeareth by him selfe ỹ it is not so tawght ther, nor so takē by ỹ magistrate which inflicted death vpō one for

Nicolles firste slaunder of Romanes answered.

for the same. The which thing, albeit he confesseth: yet, as his fashion is, he either grosely mistakethe, or peruerteth impudently, a matter done and knowen in the sighte of the worlde, and reproueable by as many, as weare then in Rome. For the thing touched not any Citizen or Romane young gentleman as he forgethe, but thus. Ther were seuen lewd roges, some spaniardes, some frenche men, and some Italians, that meeting some times in grottes or caues, without the wales of Rome, were suspected to committ this horrible abhomination. Wheruppon the Sbirri were sente out, to watche and apprehend them, wherof the other hauinge distrust: two of them ran away, and fiue were taken, all which fiue, were hanged at the bridge of S. Angelo by Tibers side, and afterwarde burned to ashes at the place where the facte was espied, in the sight of more (I thinke) then twentie thowsand people: by which maye be conceaued, Nicols honestie in the rest.

Sbirri are catchepoles.

How Sodomi is punished in Rome.

But he goeth on against Rome, sayinge. What murder is there? insomuche that noe man can sitt in his wagon without daunger of life. It may be, that sit-

Nicols 2. slaunder of Rome answered.

ting in

in wagons is dangerous in Rome, for I neuer sawe any man ride in them there, except it were comming out of the countrie, but in Coches you may see fiue hundred euery day riding vp and down, without danger of life or any other hurt. And I neuer heard of any in our dayes which were assalted in their Coches, but onlye, aboute twelue monethe agoe, or more, there was a gowdlye frenche gentleman, sonne and heyre, to the Countie De la Ponte, whoe hauinge enemitie with a certayne Italian rider, belonging to the Cardinal Altems, was chalenged by the sayd Cauallarizzo or rider and his companions, as he passed the stretes in his coche, whereuppon the sayde frenche man and his seruantes and compagnions ishewinge forth to fighte: was sone after slayne, to the greate discumforte of the Cittie, and greefe of the Pope, as appeared by the dilligence vsed in apprehending the malefactour. For albeit certaine Romaine gentlemen, had conueied him out of the cittie: yet was he gotten againe, and after diuers tormentes, executed. Soe that I see not what this acte can make against Rome.

The deathe of younge County de la Ponte

And

Nicols thirde accusation of Rome.

And yet Nicols procedeth further against Rome, for he sayth. Haue not the Romans six streetes ful of Curtezans and harlots, whoe paye a yearly tribute to the Pope. And be ther not thorough out all Rome Queanes, whoe laye out of their windows carpets,& their gowens, which is a signe to them that passe by that there they maye haue a woman for monye. At shrouetid, what horrible abuses are there practised at Rome without punishment, doe not men goe in womens apparell, the gentle women out of their windowes throw rose water, which is a token to thē that passe by, that there they maye defile their bodies one with an other. Here Nicols hudleth a gret dele of malice against Rome, and proueth it only by his accustomed bare interrogation. To which I shall make sufficient aunswer by gathering out only the seueral lyes, uttered in these fewe lynes, whiche are in number no fewer then eyght.

Eighte vntruthes in one reporte.

For first, it is false that Rome hathe six stretes of Curtezans, for it hath but one, wherof I will speake more at large presently. Secondly it is false that these Curtezans pay tribute to the Pope, and if they

if they did (as they doe not) yet were it a punishment, and not an allowance of their life, as when you make a Catholique paye monie for his not cominge to churche, you doe not alowe therby of his absence, but you punish him for it. Thirdly it is false, that there are queanes thorough out all Rome: for if any bée taken out of that one stréete, named Burdello, she is presẽtly whipped about the town. Fowerthly, it is false, that they are dishonest women whoe hang out their Carpets and gowens at their windowes: for hauing noe gardens to ayer their clothes in, they vse to hang out the same at their garret windowes, as also in London they are accustomed to doe. Fiftly, it is false, that horrible abuses are practized in Rome at shrouetide, for in this Popes time, ther are permitted no other pastimes, to be spoken of, at shrouetide, but only running with horse, an olde excersise of the getlemen Romans. At wich acte notwithstanding, there wante not some religious men, euery yeare to be present, and by occation of that greate assembly, to speake some thing of edification to them. And as for maskes or other

dishoneſt ſpoꝛtes, they haue not at al permitted. Sirthly, it is a ſhamles lye, that mē goe in womens apparel & women in mens, at that time. Seuenthly, it is falſe, that al gentlewomen doe vſe to caſt out roſewater vpon goers by, at ỹ time: foꝛ they are only certaine that dwel nēre to the courſe of the hoꝛſes, where great repaire is. Laſtly, it is a malitious ſlaunder, that ſuch water is caſt out in token of diſhoneſtie. Foꝛ the beſt & nobleſt perſonages vſe to doe it, vpon their frendes as they come to ſee the courſe of the hoꝛſmen, & not foꝛ diſhoneſt meaning, as Jhō Nicols interpꝛeteth. So that, be ỹ things neuer ſo honeſt oꝛ lawful of them ſelues, this man draweth all to a coꝛrupt meaning as you ſee.

Of the permiſſion of the ſtewes.

But hēre, befoꝛe I paſſe any furder, I muſt ſay a woꝛd oꝛ two touching the ſtewes in Rome, the permiſſion wherofby ỹ Pope, & by other Catholike Pꝛinces in their cōtries, is accounted ſo heinous a matter by our aduerſaries, as it may not be anſwered, but ỹ we therby alow of vnchaſt life. Which is a moſt falſe & wꝛongfull charge, as may apēre by that which foloweth. Firſt the Pope, with al Catholiques

liques that euer wrot, condemneth & detesteth the acte of simple fornication, as a deadly sinne, & dãnable to the doers, without repẽtance. And our aduersaries shall neuer be able to charge truly our Catholique doctrine wth ỹ cõtrarie. Secondly, notwithstãding this detestation, the ciuil magistrat may, for ỹ auoiding of a worse incõuenience, tollerat or permit this sinn in some degree, without fault, & without any alowing of the sinne it selfe. As God doth tollerat with wicked men and with many wicked actes in ỹ world, which he detesteth, & might, notwithstãding, let thẽ if he would: & yet he dothe not alowe of thẽ for that he permitteth them. Thirdly that a naughty & wicked thing may somtimes be necessary, & consequently tollerated without fault. (the corruption and lewd inclinatiõ of men supposed) It apereth plainly by S. Paul, who saith, ỹ heresies of necessitie must be: & by Christ, who affirmeth that scandals must nedes come, & yet nether Christ alowed of scandals, nor S. Paul of heresies. Fowerthly I might aske, why ỹ protestants in England, doe permit vsery by their lawes, ỹ is, doth not punish men for taking vnder ten of the hundreth? G.y. They

Tollerating of stewes noe alowinge of them.

1. Cor. 11. Math. 18.

They must néedes aunswere that they allowe not of the sinne, but that they doe it for the auoiding of a greater inconuenience, which is, leste by punishing all vsurie (as the Catholique Church dothe) no man would lende any monye at all.

The causes why the stewes is permitted.

Soe then the Pope, and other Christian Princes, for the auoidinge of a greater inconuenience, séeing the corruption of some men will alwayes be such, as beinge restrained of this, would breake to worse matters: and hauing learned by longe experience, (as S. Austen affirmed also of his time) that if this publique sink should be taken away, the infection wold rushe into priuate howses: (as in parte (I thinke) may be noted in our own coũtrie, if we compare the chastitie of our fathers dayes, when such a place was permitted, with the times which haue followed since the taking away therof): considering also, that the tolleratinge with this publique sinke, is no wayes any allowance of the sinne: for these causes, I say, Christian Magestrates, haue alwaies permitted this publique scandal, protesting to their subiectes, by the words of S. Jerome, which he vseth in a like matter, vppon

vppon Christes wordes. It is of necessitie that scandals should come, but yet, woe to that man, which by his faulte maketh that to be, which otherwise in the world must needes be. That is to say, of necessitie there must, for causes, a stewes be permited, but yet woe vnto him whiche haunteh the stewes, or vseth this permission. Soe that the thing is permitted of necessitie in general, but no mans going thither, alowed in particuler. Li. 3. comment. in math. 18.

Wherof it commeth, that there is no prince in the world which doth or can vse more meanes, then the Pope dothe, to draw al men from that vice, & to reforme thos miserable women thẽselues, which liue in that kind of life in his dominions. For first, they are shut vp in one streete, with a note of infamie, not only to them selues, but to all those who repaire vnto them. Secondly, they are debarred of all spiritual cõsolation, for they remaine vnable to receaue any sacramẽt, as long as they abide in ỹ trade of life. Thirdly, they are depriued of al credit or countenãce in ỹ world abrode, so that, if any of thẽ shold be found in a Coche, both horses & Coche are, ipso facto, forfeited. Fourthly, they

Meanes vsed by the Pope for withdrawing lewde women from their naughty lyfe.

make no testamēt, except they haue lawful childrē, but al their goodes must goe to ẏ conuertites, that is, to thos which are conuerted from ẏ kinde of abhominable life. Fiftly, ẏ Pope causeth euery wēke, some religious men to repaire to ẏ place & ther in the middest of ẏ strēte, to prech hell & dānation vnto them for their wickednes. And lastly, he hath prouided a goodly monastery for all thē, which wil leaue ẏ state, to enter into, & ther to be maintained whiles they liue, with a very competent & sufficient prouision of an honest & vertuous life. By which meanes, diuers are recalled daily from their wickednes. Which thinges being so, let ẏ indifferēt reader iudge, how vniustly the Pope is charged with alowing of ther lewd behauiour, as God, whoe is not partial, will one daye declare.

Conuertites.

Thus, hauing answerd Jhō Nicols vntrue & slanderous reportes of the citie of Rome, it shal not be amisse, according to my promise, to bestow sōe few words in declaring ẏ pietie, of this cittie, which euery man ẏ hath sēne it, & is not blinded with partialitie, wil easily confesse, to be greater, then in any place of ẏ world besides. And first, in talking of ẏ chēfe head

id: ẏ epistles of Frier Antony de Gueuara: p: 222 Item pa. 121 of ẏ good manners of the Romans.

head, ỳ Pope himselfe, & of the Cardnals, Ihaue shewed how for matters of learning it doth excel, hauing in it, Seminaries & colledges of al nations & tongues, also two distinct Uniuersities, as I may terme thẽ, for besides the scholes of Sapientia, wher 30. sundery learned men doe reade, the Iesuites scholes haue aboue 1200. shollers which frequent thẽ, besides the studentes of lawe in ỳ colledge of Capronica, & besids ỳ great howses of religion, wher also are learned readers, & haue often publike exercises of disputation one with another, to the great commoditye of all studentes in that place.

The multitud of studentes

Capronica.

After this, in my spœch of the prieste & clergie of Rome, I shewed what cõgregatiõs & conferẽces they haue in spiritual matters, to ỳ great instruction & edification of all straũgers that repaire thither. In which kinde of pietie, I touched but ỳ leste part, for besides thos congregations ỳ I named, ther ar diuers others, & wher as the nũber of Societies or Cõpagnies of seculer men in Rome, amoũt to aboue 80. theris neuer a Cõpagnie, which maintaineth not a church or a chappel w̃ some nomber of prieste, with whom, sundery times of the weke they haue cõference in spirituall matters.

Congregations in Rome.

80. Societies in Rome.

Now then, to passe ouer to the dædes of pietie which are corporal, and which appertaine more in particuler to ỹ Citizens them selues, I must say generally that there is noe good worke of charitie, that may be deuised, which is not exercised amonge the Citizens of Rome. For proofe whereof, we haue to consider, that all nede commonly is founde in one of these 7 sorts of people, and consequently charitie to be shewed vpon them, that is to say: children, sicke folkes, straungers, prisoners, oppressed with debte, oppressed with sinne, and adiudged to dye. Vpon all these, doe the Romanes exercise their dœds of charitie in great abundãce.

Seuen kindes of men vppon whom ỹ Romans vse principallye their charitie.

1. Children. Societas S. Spiritus.

And first for children, the company of the holye Ghoste receaueth as many Infantes, as come, and because many are ashamed to bring their infantes thyther openly, there is a secret place wher they may lay them downe and not be sæne, so that the multitude of infantes which are brought, is very greate, and commonlye neuer lesse then 200. and the number of Nurces there continually mayntained, is neuer fewer then 100. Besides this societie, there is another howse appointed

ted for Orphan boyes, in Antonines bathes, and another for Orphan maydes, in another place named gli quattro Coronati, and ech howse receaueth 100. All which children comynge to ripe age, are distributed into two sortes, the boyes, some to learninge, and some to handie craftes: the maydes, some chuse to enter into Monasteries, and the rest haue portions allotted them to be married away, as shalbe shewed more hereafter.

Thermae Antonini.

For sicke men, the prouision of Rome is maruelous. For besids the hospitalls which ech Nation hath there, seuerally, the Romanes haue made great prouision for all sicke men by their hospitalls, which in number are many, but fower doe excell aboue the reste. If a man haue an ague, then he may goe to the hospitall of S. Spirite, if he haue a freshe wonde or hurt, he may goe to the hospital of our Lady, if he haue an ache, then he may goe to the hospitall of S. Iohn: if he haue a festered sore or incurable desease, he may repayre to S. James his hospitall. In al which places he shal finde as good prouision, of meate, drincke, cleane beddinge, phisicke, surgerie, and dilligente attendance,

2. Sicke folkes.

Hospitalles in Rome.

S Spiritus.

S. Mariæ de cõsolatione.

S. Ioannis Lateranensis.

S. Iacobi ad portã populi.

dance, for nothing, as commõlie he could haue for his monie in the citie, or rather better, for which cause, many gentlemen doe remoue from their owne howses, to the hospitall of S. Spirite, for recouerie of their health: which hospital of S. Spirite hath commonlie noe lesse then 300. sicke persons in it, with godlie partitions for men and women, gentlemen, and of the porer sorte. S. James his hospital receaueth in number 155. men, and 45. women: the other two hospitals receaue fewe lesse: all thinges are kept so swéete and cleane in these hospitals, that many noble women, Ladies and gentlewomen doe repaier often thither, to comefort the sicke, as also verie manie gentlemen, especiallie the holie daies, bringinge with them some what or other to present vnto the sicke people for their comefortes. These haspitals are thought to spende aboue 150. thowsande crownes by the yéere, which depende for the most parte vpon the almes of the Romanes.

3. Straungers.

Towching straungers the liberalitie of the Romans is very great, for bessds the particuler hospitalls which are in Rome, for euerie countrie, there are di-

uers

ners hospitals of the Romanes, appointed out for the receite and releefe of poore straungers. But the hospital of the Trinitie excelleth all the reste, which, all the whole yeere of Jubilee Anno 575. was neuer emptie of great numbers of straungers: and some dayes they receaued 14. thowsande together, with aboundance notwithstanding, of meate and lodging, and with so good entreatie, as diuers noble & gentlemē of Rome, would repaire thither to serue ỹ saied Pilgrimes and to washe their feete for loue and deuotion.

Hospitium trinitatis.

4. Prisoners.

For Prisoners, the care of ỹ Romans is singuler, aboue al other nations in the worlde. For they haue amongst them a companie named the companie of charity: which company, by licēce of the Pope doth chuse euery yeere, two officers for the releefe of the prisoners, the one a protectour, who hath to defend ỹ poore prisoners ỹ are wrōged, by law or otherwise. The other a procter, whose office is, to make sufficiēt prouisiō for meat, drincke & other necessities for thē. Thes mē also doe sée, ỹ al things passe orderly in ỹ prisōs, & ỹ all ỹ prisōers haue diuine seruice said before thē daily: & ỹ ther come euery

Societas charitatis.

weeke once

once or twise, preachers, to preache vnto the sayed prisoners. Lastely, that there be conuenient bookes of pietie and deuotion in euery prison, tyed with chaynes for all to reade: and that al books of scurrilitie and dishonestie, be remoued thence, by which good meanes, and other vsed by them, many profite more in pietie by one monethes imprisonment, then they had done before, in many yeres libertie.

5. Men indebted

For men indebted, the Romanes take very charitable order. For firste, they haue a greate bancke of monye, called mons pietatis, out of the which al banckrupts or other poore people may borrow mony without interest, bringing a paune or sufficient sureties. Secondly, the company of charitie, by helpe of other Romanes do deliuer out 80. euery yeere, which are imprisoned for debt. Thirdly, the societie of S. Apostle, vseth to goe aboute the citie, and to enquire of poore gentlemen or gentlewomen whoe are behinde hand, and are ashamed to aske helpe, and if their debtes be not very excessiue, they seeke meanes to discharge them.

Mons Pietatis.

6. Lyuers in open sinne.

Towchinge those that liue in sinne, & lewde lyfe, or are in daunger to fall into the

the same, the Romanes do practise great pietie. For first, touching maydes destitute of frendes, which for nede might fall vnto an euill trade of lyfe, they marrye euerie yere of their owne charges aboue 500. as after shall appeare more in particuler. Other they place in monasteries, and 140. they maintaine from time to time in a howse named S. Catharins besides those which I named before. Secondly, for them that be married and can not agree with their husbandes, and by that meanes are in daunger to turne to dishonest lyfe, the Romanes haue builte a godly monastery dedicated to S. Martha, and named it *Delle Mal Maritate*, in which howse such yonge women may liue vertuously, vnder the gouernmēt of certaine graue Nones, vntil they be reconciled to their husbāds againe. Thirdlie, for them that are now dishonest and will be conuerted, they haue a howse to maintaine them in, as I noted before, called the howse of Conuertites. Lastly, because, they which once enter into this howse, of Conuertites, maye not turne backe, or go fourth againe, but must perseuer there al their life, (which manie of these

Occations of sinne how much shunned in Rome.

Mal Maritate of S. Martha.

The howse of Conuertites

these dishonest womẽ can not at the first resolue them selues to doe.) Therfore haue the noble matrones of Rome procured another howse, called Casa pia, behinde Pantheõ, where these women may come for a time, to proue what they will resolue vppon, in which time, the sayed matrones, doe omitt no meanes to perswade them from all dishonestie for the time to come, and do offer to prouide for them by good seruices with vertuous gẽtle women, if they can not resolue them selues to enter into the monasterie of Conuertites, & by this meanes also many be reclaimed from wikednes & sinne.

Casa pia.

The great care of honest lyfe in Romane Matrons.

7. Men adiudged to dye.

Concerning these which are adiudged to dye, the citizens of Rome doe shewe themselues very charitable & peitiful: for they haue amongest other, a Societie named the companie of mercie, whoe receaue into their costodie, all such as are condemned to dye, towardes whom they vse all humanitie and gentle dealing, neuer leauinge them day nor nighte, vntil the time of executiõ be past. If the prisoner haue any childzen, they promise him to take order for them, and soe they doe, as also for his debtes, if he be trowbled with

Societas misericordiae.

with any: if he haue any enemies, they bring them vnto him to be reconciled: after that, they reade good bookes vnto him and cause vertuous men to preache and make exhortations to like effecte: they watche also with him, and cause praiers to be saied for him, and finallie they accompanie him to the place of executiõ, & thẽce receaue his body & burie it, causing certaine Masses to be saied for his soule.

These are the general points of ẏ good workes done in Rome, which I haue touched breefely, leauinge out many more things then I haue mentioned, for breuities sake. But he that would cõceaue the multitude of thes works, which ar done by ẏ Romanes, let him but read ẏ bookes of the Societies or companies in Rome, which being in nũber aboue 80. as I noted before, & euery societie, besids ẏ ordinary seruice of god, exercising some particuler good worke: it must nœds be that such good workes are many in Rome. I haue made mentiõ before of ẏ societie of charitie, which haue care of prisõs, & of ẏ society of mercy, which taketh care of cõdemned men, and of some other Societies which haue care of Hospitalls: But yet those are not all the good dœdes, which

The cause of so many good workes in Rome.

which those societies doe: for the societie of charitie doth besids geue 50. crownes a moneth, vnto ỹ Cõuertits, & doth marry 22. maids yærly, geuing thẽ 30. crouns a pæce wt new aparel: also it distributeth euery soũday great quãtity of bread vnto the powre.

strange liberalitie in marrying of mayds.

Now, if I shoulde speake of all other Societies, I should be to tedious. But yet by thes two or thræ wordes which I say of a fewe, you may iudge of the reste.

La compagnia dell Anuonciata.

The Societie of the Annũciata, doe bury straungers and powre people which dye in Rome, causing masses to be saide for thẽ, and it marrieth euery yeare 180. maydes geuing eche of them 35. crownes, with new apparel.

La compagnia della Concettione.

The Societie of the Conception, dothe marrye euerye yeare 30. maydes, geuinge them 20. crownes a pæce with apparel.

The Societie of S. Angelo, marieth euery yeare 20. maides, with 25. crownes a pæce and apparell.

La compagnia delli Confalonieri.

The Societie of Confalones, marriethe yearly an vncertaine number, with 18. crownes a pæce and apparell. The Societie of Brescians, geueth 20. crownes. The Societie of Bononians, 35. crownes. The Societie of Neopolitãs, 35. crownes

with

The Societie of S. Apostolo, besides helping of poore gentlefolkes, dothe attende to make peace betwen enemies. The Societie of Weepinge, dothe goe to poore people and visit them in their sicknes, at their owne howses, and geueth them phisicke & all necessaries besides, with apothicarie ware. The Societie of the Name of God, besides other good workes attendeth to reprehend them which blaspheme or sweare, or abuse, the name of God The Societie of S. Laurence in Damaso, besides other good thinges attẽdeth alwaies to wayte on the blessed Sacramente, and to goe before it with lightes, when it is caried to the sicke. The Societie of S. Marcellus, attendeth principallye, to procure prayers and masses to be saide for the sowles of all Christians departed. Besides all this, euery one of all these Societies, and the reste, haue their particuler dœdes of charitie, seuerall to them selues, as peculier litle hospitalles, howses for orphanes, and the like.

La Compagnia del Pianto

La Compagnia del nome di Dio.

Almes and good deedes of particuler men in Rome.

And this shalbe sufficient for the Societies or compagnies. Besides al which, the almes and good dœdes of perticuler men, are infinite, for diuers Romans will take vppon them diuers particuler

wo:kes of charitie, as some to maintain one o: two po:e schollers of other countries, (as the vnder Penitentiarie maintained alwayes an English man o: two) and soe other, of other nations. Some will take vppon them to helpe in particuler, some religious howse. Some to sustaine some po:e familie. Other to visite euery daye once, the sicke people of some hospital, especially those that are in wo:st case, and nert to deathes do:e. Besides this, ther is scarse any artezane in Rome, which hath not some chappell in some church, with a vawte in the same fo: ẏ burying therin of his familie, which chappel he maintaineth of his owne charges. Mo:eouer at ẏ station daies of Rõe, which are euery holy day in the year, & euery day of the lente & sundery daies besides, (these station daies are daies of repaire to some particuler churches in Rõe fo: deuotions sake) you shall scarse finde a citizen which wil not be there, o: some of his howshould fo: him to pray with ẏ rest, & bestow sumwhat on ẏ po:e which are there to expect almes, in great numbers (notwithstanding the hospitales): & it is almost increadible how many there

Great almes geauen at station dayes in Rome.

are

are in soe muche that this laste yeare of Jubelie, the Pope seeing the infinite nũbers of beggers, about the churches wher the statiõs were, spake to his officers, to intice them away, whoe did soe, and offered them meate and drinke in the hospitals, and a Iulio a daye besides, for a monethe. And yet they wouldo not take it. Which being tould to the Pope, he commaunded them to be permitted still, saying, That their sighte did much good in procuring men to compassion & to geue almes, which otherwise many wouldnot doe. And soe in dæd it fell out, for monye was geuen in such plentie that yeare, as a great man of Germanie saide that he thought, that more almes was geuen in ready mony in Rome, then in al the prouinces of his countrie.

a Iulio is vi.d Englishe.

The Popes saying of many beggers.

Laste of al, I wil ad one thing in testimonie of the Romanes pietie & deuotion, which many in Englãd, wil rather laugh at, thẽ imitate, which is, ỹ vppõ maundie thursday, before easter, they vse to goe to S. Peeters church, late in the night, whipping thẽ selues vntill ỹ blod streame frõ their bodies. They goe, their faces al couered, except only ỹ holes to loke out, & vpon their bodies they haue only a shirte

The order of the Romans in taking voluntarie discipline for their offences in the holy weeke.

cutt soe behinde, that their shoulders appære naked, where, with whipcorde they beate thē selues, for more then the space of one hower together. They goe commonly aboue 600. in a companye. The Societies, of the Trinitie, S. Marcellus, and of the Confalons, are chæfest in this matter. And they are eche of them, a hundred commonly euery yeare. Nowe, the beaters goe in order, two and two, and betwene euery two beaters, goe two other with torches. To sæ only this spectacle, were a matter to moue anye man whatsoeuer. Besides these Societies, many priuat men, do punish them selues very græuously in this holye weeke, for their offences past. Who couering their faces in suche sorte, as they maye not be knowen, they goe to all the churches of the cittie, or the moste parte, beatinge them selues pittifullye, vntill the blode doe runne from them in great quantitie. All which maye suffice, for an aunswere to Jhon Nicols, touchinge this seconde parte.

Spilling of Controuersies.

IN THIS third parte, I muſt for two cauſes, be very ſhort. The third part.
The one, for that more hath bene ſpoken in the ſeconde parte before, vppon vrgent occations of Nicols his ſlaunders, thē was meant at the firſt, vnto the whole booke. The other is, for that to diſpute with Ihon Nicols in Controuerſies, that is, with a grammarian in groundes of deuinitie: is as loſt laboure, as to argue with Pedlers in pointes of Poetrie, or with a Colliar in cunning of Chiualrie. He vnderſtandeth not the ſtate of that which is in queſtion, nor conceaueth the meaning of either parte aright. The authors which he citeth, he neuer read, but toke them vp at ſecond hand in Engliſhe bookes where he fell vppon them, namely in thoſe of Hanmer & of Philip of Mornay, whence often he borroweth whole pages together. Herof it commeth, that his allegations doe paſſe from him muche mangled and peruerted, w̄ euidēt teſtimonie of ỹ mās inſufficiencie. For ſome times he miſtaketh his author: ſome times he nameth him not at all: often, he alleageth ſome at randome, without citing any booke or

Ihon Nicols inſufficience.

place: other times he coteth, but with error. And yet, soe litle sckil as hee hathe, hee knowethe to falsifye a place for his purpose, or to corrupt it by translation, & if that wil not serue, yet to fil vp the page with stuffe impertinente or against him selfe. For which cause I haue named his doeinges in this parte, Spilling of Controuersies.

The matters offered at by Nicols in his booke, are diuers: as of the Church: of miracles and reuelations: of Images: of Purgatorie: of Prayer for dead: of prayer to Saintes: of good woorkes: of the Sacrament of the aulter: of the Supremacie: and of the Pope. But all is done (according to their fashion) without order or methode, beginning, or ending, by iumping in only vpon certaine quillotes of controuersies, and by sckarring at them with certaine broken shaftes of other mēs quiuers, shiuered in peeces long a goe, and beaten backe vppon his cōpagnions. But the groūdes of thes matters, are nether touched nor conceaued by him, & much lesse the pith of any one point discussed, as shall appeare in parte by this breefe aunsere, albeit I can not stande to disclose the whole.

Touching

Towching the church, Ihon Nicols, letting passe al declaration of the state of the question, & other groondes of more intelligence, is content only according to his skil, to obiect against certaine markes of the Church set downe by Catholiques, to distinguish the true Cõgregation & church of Christ, from al Congregations in the world. For better vnderstãding wherof, & of this whole Controuersie, most nœdful of all other, to be rightly vnderstood, I think it not amisse, in most brœfe mãner, to lay forth some few groũdes of the same. Not so much for the aunswering of Ihon Nicols obiectiõs, which are of no importance, as for the better cõ ceauing of whatsoeur is in question betweẽ vs & our aduersaries, in this matter of the Church. Of y Church. What the Churche is. Math. 16. Acte. 5. Rõ. 16. 1. Cor. 6. Act. 20. Eph. 3. 2. Tim. 2. 1. Tim. 3. Math. 13. Exod. 19. Cant. 1. 4.

First therfore we doe al agrœ, that the true & holy church of Christ, is a Cõgregation of Christiãs, professing his faith & dedicated to his seruice, & so highly respected by him, as being boughte with his blood, & linked by the bonde of his eternal loue, is become his owne house, his kingdome, his peculier possession, his darling, his spowse, and his owne bodye. To

which

1.Cor.11. Ephe.5. Ephe.1. 1.Cor.12. No saluation out of the Churche. Aug.Ep.50 & 152 li.de vnit.eccle. cap.4.&16. li.4 de sim. cap 10. Cypriā li.1. ep.1 li.4.ep 2.& trac.de simpli.prel. Iren.li.4.cō here cap.13. Chris.ho.11 in ep.ad eph Fulgēt.li de fide.ca.37. 38 39.Paciā ep 2.ad sim Greg.li.14. cap.2.mor. Au.ep.204 & ep psa.82 ser.181.de tē

To which Church of his, all his promises are meante, all his giftes geuen, all his blessinges directed, al his graces powred out, all his loue assured. Secondly, we also agree, that seeinge this is soe, that is: seeing this congregation is the only howse of God: no man can looke for wages at Godes handes, as his seruant, excepte he be one of this houshould or familie. And seeinge this Churche, is the onlye spowse of Christe: no man maye haue him, for his father, whoe hathe not this Church for his mother. And seeinge this Churche is Christes owne bodye, wherof himselfe is heade: no man can be a member of Christ, or receaue anye influence of grace or lyfe from him, except he be a member of this Church. Wherof hath folowed that common sentence of holye Fathers against heretiques and schismatiques of ther times, That out of the Church is noe saluation. That is, doe a man what he can, out of the vnitie of this Congregation, yea although it wer to suffer death for Godes cause, yet cannot he escape damnation.

Thirdly, Catholiques doe deduce of these premises, that seeing this Churche

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or Congregation is soe necessarie to be knowen and repayred to of all men, as hath bene saide, that is, that no man can be saued, excepte he repaire vnto her, enter into her, heare her, obeye her, and the like: they doe deduce (I saye) by infallible consequence, that this Church or Congregation, must be visible to mans eyes. Otherwise howe shall we repayre vnto her, whom we cannot see? how can we complaine vnto her, as Scripture biddeth vs? whye shall we be damned for disobeying her, as Christ threatneth vs? How shall we receaue the Sacramentes and true interpretation of Scripture from her, if she be inuisible? Howe dyd S. Paul persecute the true Churche of Christ? How doth he say, that God hath put Bishops and Pastors to gouerne it, if it be inuisible? The holye Fathers of the primatiue Churche, haue laboured much in this pointe against heretiques, whoe alwayes had this shifte, to say, that the true Church was inuisible, and therfore their obscure and new vpstarte congregations might be it. Wherof S. Austen writeth at large against the Donatistes. But the saide Fathers, ouerthrew this

The true Churche is visible.

Cyp. li. de. simpli. Ire. ep. 1. ad Dā. Aug. li. 4. de bap. ca. 1.

Math. 18.

1. Cor. 15.

Act. 20.

Aug in psa 30. & 47. & 44. li 2. cō. Pet. cap. 32. tract. 1. & 2. in ep. ad Io. Orig. ho. 30 in math. Chrisf. ho 4 in ca. 6. Esa.

this refuge of hereticks, by many places of scripture: As where the Church is promised to be a hil, vpon the toppe of all other hilles: a tabernacle of God placed in the sone: a citie inobscurable builte vpon a mountayne: a piller of trueth, erected for all men to repayre vnto: and a benediction for al nations to participate of, as wel Iewe and Gentile as others.

Esa.2. Deu. 2. Mich.4. Psal.18. Math 5. 1.Tim.3. Math.18. Gen.22.

By which and like places of scripture, the holy Fathers do proue, that the true Church of Christ is not inuisible, but soe visible and subiect to al mens sightes, as al may know her, repayre vnto her, enter into her, heare her, obay her, and follow her, that will, excepte hereticks only as S. Austen sayeth: Whoe doe blind them selues, and will not see soe greate a hill, and if they do see her, yet they runne from her, according to the spalme: *They saw me and yet ranne out from me.*

Aug tract. 19. in epist. Ioan. & Ier. in hæc ōnia. loca.

Aug li. de vnit. cont. Petil. ca.14. & in Psal.32.

The true visible Church cannot erre.

Fowrthly, the Catholicks doe deduce of the premisses that, if this trew visible Church of Christ, haue soe greate priuiledges from him, as to be his spouse, and his owne body, as is sayed before: also if no man can be saued but by repayringe to her, and obaying her direction: then is

it

it necessarie that Christ shoulde (accor-
ding to his promise) soe gouerne her by
his holy spirite, and directe her vnto the
end by continuall assistance, as she may
neuer be deceaued in doctrine of faith, or
bring her childrē into errour. For other-
wise she mighte become of the spouse of
Christ, a strompet and an apostata, as
the Donatistes sayed she was in their
time, and as Luther sayed she was in
his time: and soe Christ his kingdome
should perish, and the worke of his passi-
on become frustrate: also, otherwise,
whye is she called by the Apostle a piller
of trueth, for vs to repayre vnto in all
doubtes, and why are al men commaun-
ded vnder payne of damnation to heare
and obey her, if she may erre and deceaue
those that take directiō from her? More-
ouer, if this visible Church might erre,
and soe perishe, how then shall the barne
flore, containinge corne and chaffe?
The corne side, containinge wheat and
cockle? (vnderstoode literallye of this vi-
sible Church) remayne vnto ẏ end of the
world, as Christ affermeth ẏ they shall?
How doth S. Paul say, that this visible
Church shal cōtinew vnder visible pas-
ours and teachers vntill we meete all in
vnitie of faith? &c.

Au in Psal. 147. & de vnit. eccle. ca. 13 20. Math. 28.

S. Austē detesteth all such as say soe Conc. 2. in Psal. 101. 1. Tim. 3.

Math. 18.

Leo ep. 31. Math. 3. 13.

Ephe. 4. Aug li 22. de ciui. ca. 15. & 18.

Final-

Finally, reade S. Austen only of this absurditie. That Church (saithe he) which was the Church of all Nations, is she not now? Is she perished? they saye soe that are not in her. O impudent speech: is she not because thou arte not in her? nay, see least thou be not in her, for saying so. For she shall be, though thou be not.

Aug. in psa. 101. cõcio. 2. vide. Christ. ho. 4. in ca. 6 Esa. & Orig ho. 3. in mat.

Fifthly, Catholiques doe deduce out of the premisses, that seeing the knowledge & finding out of this true Church, is soe necessarie to all men, as hath bene sayd, and as noe man can be saued without it: it is certaine, that Christ hath left some such manifest, sure, and infallible markes, to knowe this true Church and Congregation from all other congregations in the world, as no man maye be deceaued therin, excepte he will wilfully blinde him selfe. This is agreeable bothe to the mercy and iustice of Christ, whoe foresawe in his prouidence, the doutes that would rise about this matter. For which cause also S. Austen sayth. That theholy Prophetes spake more plainer of this Church, thē of christ him selfe. Foreseeing that more controuersies should rise about the Church, then about Christ &c.

The necessitie of infallible markes to knowe the Churche.

Aug. in psal. 32.

Of theis

Of these markes therfore, we are nowe to entreate, so farre as Nicols geueth vs occasion. Which thing because it is of al other, of most importance, (for the true Church once found, all other controuersies are ended) the heretique striuethe moste in this pointe, to auoide the true markes, which descrye his estate, and to forge other markes, which are noe markes at all, nor any waye to be found in his church: but yet may be chalenged by him, and not soe euedently improued by the contrarie parte.

Why heretiques are soe angerie with the markes of the Churche.

But for the examination bothe of his four markes, it is to be noted, that true markes of the Church, should haue these three cõditions or properties at the least. First, that the marke should be better knowen, and easier to be found out, then the thing marked by it. For otherwise it could be no good marke, being more, or no lesse obscure then the thing it selfe, which it ought to make manifest vnto vs. Secondly, that the marke be proper only to the thing marked, and not comon to many other, for thẽ it should no more make manifest the thing we seke for, then any other. Thirdly, that the marke be suche, as our

Three properties of true markes.

as our forefathers vsed in the Primatiue Church, to proue their Church true, against heretickes. Now then, let vs examine breefly both our marks, and those of our aduersaries, accordinge to these three properties and conditions.

Our aduersaries bring two principal markes, whereby they would haue the true Church to be tryed: the one is the true vse of Sacramentes: the other the true interpretatiõ and preaching of God his word: which two thinges, albeit they be priuiledges of the true Church, and onely found in the same: yet, can they be no external markes to shew vnto vs the saied Church, for that they want al those three properties of true markes before recited. For first, they are as vnknowen to vs as the thinge we seeke for: it being as hard and obscure, and as much in cõtrouersie, who doe preach the worde sincerely, and administer the Sacramentes aright, as it is, which is the true Church. Secondly, these two thinges are not soe proper to the true Church, but that euery heretical congregation may and doth in the sight of the world, chalẽg the same vnto it selfe, & consequẽtly it can not be a good marke to distinguishe their cõgre-

Cal. li. 4. in. ca. 1. num. 7. 8. 9.

Heretical markes refuted.

gations from the true Church. Thirdly the holy Fathers did neuer vse thes two marks against ỹ hereticks of their time, but rather did reiect thẽ when they were brought for marks by hereticks, as they are now: as it may appeare by S. Austẽ in diuers places against the Donatists, Rogatistes, and other hereticks, which did labour as he sayeth: That their error may be named truth, & ther wikednes iustice, for the sacramẽts & scripturs which they hold for a shew & not to saluation.

Li. 3. ca. 19. de bap. con. Don. & ep. 48. ad Rog. li. 1. ca. 29. cont. Cresc.

The Catholickes on ỹ other side, doe alleag more certaine, easie and manifest marks, for trial of ỹ Church, which markes haue al ỹ properties before recited: & albeit they vse to bring 15. or 16. seueral notes or signes, al foũded in ỹ scripturs, by vew wherof it is most este to discerne ỹ true Church from al other: yet for breuities sake I wil name only fower, thræ whereof are impugned by Iohn Nicolls in his booke.

The first marke is, ỹ the true Church is Catholicke, as our Cræd teacheth vs: which word S. Austẽ expoundeth thus. The Catholicke Church is that, which is spread ouer the whole world: & an other father not long after him, expoñdeth that to be the Catholike or vniuersal Church

1. Catholicke. Au. ep. 170. ad Seuer. Lirin li. aduer. here.

which holdeth that faithe, that hath bene holde generally by Christians, euerye where, and in all times, since the beginning. And generally al the holy Fathers doe vse and vrge this marke, against all heretiques, prouing that church onlye to be the true church, which being planted by the Apostles and their successors, was spread ouer al partes of the world, or the cheefe partes therof: wherby it toke the name of Catholique, and that all other congregations, which afterwarde began in corners, or by some one or fewe men contrarie to the more parte of Christianitie, can not be the true Church, but heretical Synagogues. Wheras there be many heresies amongest Christians (saith S. Austen) and all wil seeme to be catholiques, calling other men heretiques besides them selues: the Catholique Churche is but one, more plentifull in multitude if we consider the whole world, as al men will graunt. And againe. If an Angel frō heauen should saye, leaue the Christianitie of the whole world, and hould the partes of Donatus: he ought to be accursed, for that he goeth about to cutt thee from the whole, and to thrust thee into a part.

Iero. dial. con. Lucif. Pacian. ep. 1 ad Simp. Aug. li de vera religi. cap. 7 tract. 118. in Ioh. in psal. 49. & 147. li. 2. cont. Pet. cap. 55. ser. 131. de tempore.

Li. de vtili. cre. cap. 7.

Ep. 165. ad gen.

And

And againe. Whatsoeuer Congregation of heresie, sitteth in a Corner, she is a harlot and noe mother. Now whether this marke agrée to our churche or theirs, let our aduersaries iudge. Li.4.de simb.ca.10.

The second marke of the true church is, Antiquitie. For as God was before the diuel, and as the good séede was sowē in the gospel before the cockle: soe was Christ his true church, before al heresie, and al heresies haue sprong vp since our Catholique faithe was planted, whiche thing may be shewed in this māner. For that in euery notable change or alteration of religion, these six thinges maye be shewed. First, the authore of that newe religion: secōdly, the new doctrine which he taught: thirdly, the time when he began: fowerthly, the place or coūtrie wher he began: fiftly, that some men resisted and impugned this newe doctrine at the beginning: sixthly that some other fewe men first began to embrace the same. And al these six thinges, we can shewe in euery heresie since Christes time, as also of the doctrine of our aduersaries. But they can neuer shewe the same of the beginning of our doctrine. And therfore, it appearethe

2. Antiquitie.

Math. 13.

See of this. Aug.li.cō. Ep.funda. cap.4.Ierō. ep ad Pam. & Ocean. & dial.con. Lucif. Hillar.li.6. de trin.ante medium.

see white p:36 this answered. Item: p:373.

peareth that their doctrine is new and heretical, and ours auncient and Catholique. This argument of antiquitie, al the Fathers haue vsed against heretiques of their time. What are you, (saith Tertulliã to certaine heretiques) whẽce & whẽ came you? where haue you beene hidden soe longe? And Optatus against Parmenian. Shew the beginning of your chayre which will challenge the holy Church vn to you.

Lib.de prescrip. con. here.

Lib.2.

3. Succession.

The third marke vsed by the ould Fathers to know the true Church, is succession of Bishopes, frõ the Apostles time, especially in the sea of Rome. For so saieth Irenæus aboue 1300 yeares past, reconinge vpp all the Bishopes of Rome from S. Peeter vnto his time. And adding that by that succession of Bishopes, all heretiques were confounded. The same saythe Tertulian, Let heretiques laye forthe the beginninge of their churches, let them tourne ouer the order of their Bishopes comminge doune by succession. & cet. Epiphanius also vseth this argument of reconing vpp the Bishopes of Rome for proofe of the Catholique faythe and confutation of heresie. The

Lib. 3. con. her. cap. 3.

Lib.de prescrip.

Epi.her.27.

like

like dothe Optatus and S. Augustine against the Donatistes. Willing them to doe the like, if they meane to aquite themselues from heresie. And the reasone of this, is, for ỹ Christ, leauing his Churche to be gouerned by his Apostles, whiche were Bishopes, and they by their successors: whosoeuer came in afterward not by this lawfull and ordinarie doore, of ordination & succession, except he bring extraordinarie proofe of his extraordinarie vocation, must nedes be a thief & a wolfe as Christe noteth, and as all heretiques haue bene, seeking to intrud them selues, by extraordinarie wayes, and meanes, starting vp in particuler countries, and making them selues gouerners, without anye lawfull calling.

Oopt. li. 2. cont. Parm. Au. ep. 165. & 42.

see title of succession in the table

Iohn. 10

The fowerth marke of the true church is vnitie & consent of doctrine. For as ỹ deuill is author of dissention, soe is God author of vnitie and concord: & the true Church being the bodye of Christ, & ruled by his holy spirite, which is alwaies one and the same, must nedes kepe one faith and one doctrine. And heretiques, beinge gouerned by the contrary spirit, must nedes change their opinions, as the malice

4. Vnitie and consente.

1. Cor. 14. Math. 12. Vide. Aug. Li. 18. de tri. Li. 52. & 41.

of that spirite changeth. For which cause the holy Fathers haue alwayes vsed this as an inuincible argument against heretiques. For that the Churche, hath indured soe manye ages in great varietie of times, and infinite men haue written in diuers countries, in diuers tongues, and vpon diuers occations. And yet in al thes writings they haue agreed in all pointes of faith soe manye hundred yeares together, which is a signe of one holy spirite gouerninge their doeinges from time to time. Contrariewise, heretiques, albeit they began but in some one countrie, yet could they neuer agree any space of time in one opinion, but would range from one thinge to another, vntil by dissention, they were all extinguished again. Soe Ireneus writethe of the first heretique Simon Magus, whose heresie was soone deuided into the sectes of Menandrins, Basilidians, and Saturnians. Soe S. Austen writeth of the Donatistes, whose first heresie was quickly deuided into many sectes. Soe Epiphanius testifieth of the Marcionistes: of whom in smal time sproung the Lucianistes, the Appellians, and Seuerians. The very same doth Ireneus

Iren. li. 1. ca. 21. cont. her.

Li. de bap. cap. 6.

Epi. li. 1. cō. her. to. 3.

Ireneus wrote of the Valentinians. And S. Austen of the Manachies: and Epiphanius of the Montanistes, and of the Massilians. And Rufinus of the Arriãs, whoe almoste euery yeare changed their religion, as S. Hillarie also witnesseth. Finally of the Eutichians and other heresies of the east, Euagrius and Damascen beare witnes. And of our age it is euident also, how many sectes haue begun since Luther. Fredericus Staphilus counsailer to the Emporoure, shewethe how Luthers schollers were quickly deuided into three sectes, that is, into Anabaptistes, Confessionistes, and Sacramentaries, and they againe sub-deuided into other sectes, insomuche that in his time they were 34. but nowe are manie more. Soe that by this marke it is easie to iudge whiche is the true Churche and which is the false

Irẽ. li. 1. ca. 5. Aug. de her ca. 6. Epi. li. 2. to. 1 & her. 80. Hil. li. 1. ad Const. Eua li. 3 &. 4. Dam. li. de. 100. heret.

Staph. li. de concor. Lu.

Now then let vs examine, what Iohn Nicols obiecteth againste these markes of the Church, which, although it be soe impertynente and ridyculous as it is not worthe a confutation: yet for the readers instructiõ in their maner of dealing, I will saye a worde or two about it.

Nicols obiections against the first marke which is, Catholique fol. 25.

Against the first marke, he obiecteth out of Exodus 23. *Ne insistito vestigijs posẽtiorum ad mala.* Follow not the stepes of stronger then thy selfe to doe yuel. which he translateth thus: Thou shalt not followe a multitude to doe yuell. Which is not according to the wordes put downe. And albeit, it be according to the wordes in the very text, yet is his fault double. First, to put down one thing in latine & and an other in English, and secondly, to deuise latine wordes him selfe, which are not in the text. But to graunt this and al the rest which he bringeth against wicked multitudes, as of Turkes, Iewes, Infidels & heretiques, which often times are more then the good: also that Christe his flock was smal in the beginning, & often oppressed after by persecuton: & cet. What is this to ỹ purpose? we talke not of al multitudes but of Christiãs: nor of Christianitie in the beginning, but after it was spread ouer ỹ world: nor of vices in manners, but of error in faith. In respect therfore of Infidels & other wicked of the world, Christians are but few: & very much fewer at the beginning in respect of the nomber which they are now: and for

This tricke he vseth in many other places,

Math. 7. & 24 Luc. 12.

Ieremi. 18.

Esa. 53.

& for manners, both now & then, the more parte parhapes licencious: but this is nothing to our question. For notwithstanding al this, we say, that after Christian faith was once spread ouer the world, by the Apostles & their successors, and was receaued in vnitie by the followers therof, and therby named Catholique: whatsoeuer priuat Congregation began afterward among the said Christians, or shal doe to the worldes ende, teaching different doctrine from this first receaued general doctrine, and disagreeing to the vniuersall multitude of Christianitie, (as Arrius Pelagius and Berengarius did in their times, and Luther in his:) this priuate Congregaton (I saye,) is conuicted to be heretical, by this first marke, of Catholique. Nether is that refuge of heretiques anye thinge worthe, when they saye, the Church muste be tryed by the Scripture: for we graunte that further forthe then they doe, and therfore wee bringe all oure markes out of the Scryptures, as by examyninge of them maye appeare.

Catholique and priuate.

A sure marke to knowe an heretical Congregation.

The Churche tried by Scripture.

Nicols obiect ions agaynste Antiquitie Fol.22.

Against the seconde marke which is Antiquitie, Nicols obiecteth out of Iob 32. Old men doe not alwaies vnderstand iudgemente: which is not worth the answering: for albeit priuate old men may lacke wit, yet Christes old spouse, which is the Church, can not.

Phillippe of Mornay translated by feild

Secondly he alleageth out of Philip of Mornay, that the Church is compared to a shippe on the sea, to a citie, and to a mans body: all which decay by old age and nede reparation, and therefore the Church in like manner. To which I answere, that, by as good consequente I mighte argue, Christ is compared to a vyne and therfore neded to be lopte: also to a Lion, and therfore neded to be fedd with raw flesh, which is absurde. For similitudes must not be lyke in al things: especiallye, in the matter whereof we talke, where comparison is made in perfections, and not in defectes. For the Church is compared to a shippe on the sea, in that as a shippe is tossed by many waues and yet not drowned: soe the Church by many persecutiõs, is not ouerwhelmed. Also to a citie and humane body, for that, as they haue their mem-

Io.15.
Apoc.5.
Math.8.15.

bers

bers one aboue another, and one rulinge the other by good lawes: soe she hath her deuision of fūctions as S. Paul expoundeth. 1. Cor. 12. Ephes. 4.

Thirdly he obiecteth, that Caine was elder then Abel, Ismaell then Isaac, the Iewes law, then Christes law, and yet antiquitie made them not the better. I answere: that we hold not, al old things to be the better: for soe old bootes were better then new: but in al alterations of religion amongest Christians, the elder religion is absolutely the better, for that as I noted before, the good corne was first sowē by Christ, and after the cockle cast in by the deuil. Math. 13.

Fourthly, he obiecteth the east Churches of Grækes, Armenians, and Ethiopians, which are fallen into errours, and yet are as aunciente as the Church of Rome. To which I answere, that lettinge passe the comparison of their antiquitie, I saye their errours are not soe auncient, but that we know when they beganne and vppon what occation, and were controwled euen at the beginning which is sufficient for our purpose. For our aduersaries can neuer shew the lyke

of

of the Romane religion.

Lastly he bringeth in certaine Fathers, as Ignatius, Tertullia and Cyprian, inueighing agaynst noughtie wicked customes. But what maketh this against vs: We defend not noughtie customes: nor is our questiō of such matters: but note Iohn Nicols discretion in this place, in citing S. Cipriā, in his second booke and third epistle, wher he inueigheth against certaine lewde priestes, which vppon an euil custome, did vse to consecrate & sacrifice wyne onelye in the chalice, and not wine and water together, as Christ taught them, and the Church vsed, as he sayeth: and is this against vs, or against our aduersaries:

Wyne and water in the sacrifice.

Agaynst the third marke which is succession, Nicols bringeth more stoare of obiections, all or the most parte out of Phillippe of Mornay his booke, which booke (as I heare) bereth some swaye amongest simple men in Englande, but how vndeseruedly may appeare partely by his argumentes here answered and before: which in deede are the substance of that vayne treatise. First therefore Nicols obiecteth, that, vppon the chayre

Nicols obiections agaynste succession. Fol. 27.

of

of Moyſes, ſitt the Scribes and Phariſes: which is as directe a place againſt his owne purpoſe, as may be deuiſed. For Chriſt by thoſe wordes, commaundeth expreſly Chriſtians, to obey thoſe which ſit by ſucceſſion in Moyſes chayre, albeit they be Scribes and Phariſes, that is, moſt wicked men in life. By which alſo, is anſwered his cauil of Annas and Caiphas, whoe though they were euil men, yet were they by ſucceſſion in trew authoritye, and conſequentlye to be obeyed, vntill the oulde Teſtamente (by which they helde their dignitie) was abrogated, by entraunce of the new. wherof S. Cyprian wryteth excellentlye in two epiſtles of his. Cip. li. 2. ep. 3. & li. 4. ep. 9.

Secondly Nicols obiecteth S. Paules wordes to the paſtours of Epheſus, thus. I knowe, that after my departure hence, raueninge woolfes ſhall enter (and ſucceede me) and out of your ſelues ſhal (by ſucceſſion ſpringe vppe) men ſpeakinge peruerſlye: By alleaginge of which place onelye, if there were noe other, we may conceaue the procedinges of our aduerſaries. For, to make this place for him, whiche is alltogeather againſte him, Act. 20.

Marke this manglinge of Scripture.

he hath added of his owne soe much, s
soundeth with him, which is, (Succeed
by succession, spring vppe &c.) and ha
lefte out soe much as made against him
as, (not sparing the flocke: to draw awa
disciples after them &c.) For the word
vttered by S. Paul are these. I know
this, that after my departure, there shal
enter in vpō you, rauenous (or greeuous
wolues, not sparinge the flocke, and ou
of your selues their shall arise men spe
king peruerse thinges, to draw away di
ciples after them. This sentence condem
neth John Nicols not onely of forgeri
in translation, but also of follie in alle
gation, for it maketh directly against h
partie, being meant literally by S. Pa
of heretickes, whoe should enter by in
trusion vppon the flocke, as Luther an
Caluin did, and not by ordinarie vocati
on and succession: and for this cause, eue
ry word, hath his proper emphasis. Fo
he sayeth: They shall enter in vpon you,
which importeth intrusion and not suc
cession or orderlye vocation. Ye sayeth:
not sparinge the flocke, and not, their
flocke: to signifie, that they were not
their ordinarie pastours by succession

Vareis.

Eiselewsontai eis hymas

nor

nor the people their flocke. He ſayeth not: there ſhal ſpring vppe, which is proper to ſucceſſiõ: but, there ſhal ariſe vpp, or lifte vp them ſelues to dignitie, without vocation, certayne men ſpeakinge peruerſe thinges, to draw away diſciples after them: which alſo is added to ſignifie, that theſe men, had not diſciples of their owne, becauſe they were noe paſtours. And this you ſée, that albeit we graunt, that a man which came lawfully to a place by ſucceſſiõ, may afterward fall away and become an hereticke: yet hereſie cometh not by ſucceſſion, as S. Paul ſignifieth in this place, and therefore ſtraunge is their follie and impudencie, which bluſhe not to bringe this place for proofe of the contrarie. *Anasteſomtai.*

Thirdly, Nicolls raungeth further from the purpoſe, alleaging S. Ierome his ſayinge: That they are not alwaies Saintes children, which poſſeſſe the place of Saintes. As though we did holde that they were: and that the Turke were a Sainte, for poſſeſſinge the Saintes places in Hieruſalem. This is a ſtraunge kinde of argumente againſt ſucceſſion. But he addeth againſt the Pope without

citing

citing any place, that: The Pope is heire of S. Peters goodnes. And that: He receaueth holynes from his chayre &c. To which I answere, that the Canons doe commaunde enery man, to haue a reuerent iudgement and opinion of their pastours, and to thincke (except they see apparantly the contrarye) that God will geue them (for their office and dignities sake) sufficient grace and holines to discharge their dewties in that rome. And this is onely against rashe condemninge of our pastors, & not to iustifie them, as the words there added, & malicteously left out by all heretickes, that cite the place, doe playnly declare, which are these. It is not sayed here, that they (the pastors) are holy, but that they are presumed as holy, vntill the contrary be manifest.

A malitious lye.

Dist. 4. can. 10. in gloss.

Fourthly, Nicols obiecteth the example of the Iewes, whoe refused Christ & his doctrine, and denied his præsthood, for that he came not to them by succession, addinge, that if we had bene then aliue, we would haue reiected him also for the like cause, as we doe now Caluin & Luther and other Ghospellers, with much other like tedious trashe. To al which I

answers

answere, ỹ this argumẽt maketh gretly against his owne side, as ỹ most of ỹ did, which he obiected against vs before. For ỹ Iews sinn was not, in refusing Christ for lacke of succession: for they might wel haue denied his ordinarie vocation for ỹ want, seeinge they had an expresse lawe from God, ỹ none should be prest, but of the Tribe of Leuie, wherof Christ was not, but of Iuda. But ỹ Iews sinn was, in reiecting Christs extraordinary vocatiõ, which was prophecied to thẽ by Moises before, ỹ it should be as his was, and which Christ did now proue by many euident supernatural miracles, and yet they would not receue him. This Christ him selfe testifieth, sayinge: If I had not done the works among them, which noe other man hath done: they had no sinne. And againe: Beleeue me for my workes sake. And againe: If I doe not the works of my father, (ỹ is supernatural works) beleeue me not: but if I doe them, then if you wil not beleue me, beleue my works. Againe: when Iohn Baptist did send to Christ, to know whether he was ỹ true Messias or noe: he wrought miracles only in their sight, and bidd them tell Iohn Baptist, what they had seene and harde,

Nu. 1. 4. 8.

Deut. 18.

Ioh. 15.

Ioh. 14.

Ioh. 10.

Luc. 7.

signifying

Extraordinari vocation not to be admitted without miracles.

signifying that, that was a sufficient testimonye, and without that he were not to be beléeued. The like he hathe shewed in all those that euer he sente besides him selfe, to reforme or instructe the people, by extraordinarie vocation without succession: as in Moyses, Aron, and all the Prophetes, the Apostels also, and diuers other after them, as Anthonie, Hillarion, Benedict, Dominicke, Francis, and others, which being noe pastors by succession, wer sent extraordinarily for the help of the Church, but their vocatiõ was declared, by euident miracles. And soe also must our new pastors and prelates shew their extraordinarie vocation by euident miracles, séeing they can not plead ordinare succession, or Canonical ordination, excepte they will challenge more vnto them selues, then the very sonne of God, whoe required not to be admitted, (as I haue shewed) but only vppon that testimonye, concurringe together with the Scriptures which spake of him.

Nether is that drye shifte of Philipe of Mornay, or rather childishe euasion, to be admitted, where he saythe, that it is a sufficient miracle for the protestantes, that

that one poore friar Luther hath made so great an alteration in the world, in soe fewe yeares: and so many thowsand men haue forsakē their old religion vpon the onely blaste of his mouth. This I say is very ridiculous, and worthy of such a deuine as he was. For by this argument, Arrius, Donatus, Manicheus, Pelagius, & aboue al other, Mahomet, wrought verye greate miracles, and proued their vocations substantiallye, because they drew from the trueth, so many thowsand men to followe their errours. Nay, rather it is an euident argument that Luther was a wicked deceauer, preaching plausible doctrine to itching eares. For you shall neuer finde since their was any orderly forme of a Church, and ecclesiasticall gouernement in the same, that ether such as were sent extraordinarily to reforme it, had soe greate rushinge of people vnto them, (for that their doctrine was vnpleasant in reprehendinge mens vices) or that they withdrew those fewe which folowed them, from the obedience of their former pastours, ruling them by right of succession, as Luther did, though those former pastours wer neuer so wic-

A straung miracle whereby the protestāts proue their vocation.

2. Tim. 4.

Note this obseruation.

ked in life. Nay, more, Christ himselfe which came to plant a new law, and new pastours also, and to remoue from there places the scribes and pharises, yet for the litle time they had to endure, (which was vntil after the new testament was sealed with his blode,) he taught obedience to the saide Pharasies, as maye appeare by sending the leapers vnto them, and by charginge all men to doe as they commaunded. And this is greatly to be noted as a very plaine detection of our aduersaries.

Math. 8.
Marc. 1.
Luc. 5.
Math. 23.

Fifthely, Nicols obiectethe, that the Iewes bragged of succession from their father Abraham, and yet Christ saith they were of the deuill: soe diuers that came to their bishoprickes by succession, were heretiques after, as Nestorius and Samosatenus. But all this (as the other) is quite from the matter. For we graunte (as I saide before) that those which succeede in good mens places, may alter and become wicked, and playe also the heretiques or apostatas. But that religion which hath come downe by succession from the beginning, as ours hath done, can not be false: nor that religion which

Ihon. 8.

rayseth

raiſeth it ſelfe, againſt the ſame without ſucceſſion, and the other markes before recited, (as al hereſies haue done) cannot be true.

Laſtly, he obiecteth that we, by this ſucceſſion of the ſea of Rome, doe tye our religion to one place and prouince. Which is not ſo, but it is his, & his felowes groſſ erroꝛ in miſtakinge vs. Foꝛ albeit we hould the Biſhop of Rome, as ſucceſſoꝛ of S. Pæter, to ee the only ſupꝛeme paſtoꝛ of al chꝛiſtianitie: yet is it not neceſſarie, that he ſhoulde be in Rome, oꝛ any way tyed vnto that citie, but if that whol citie were diſtroyed, deſolate, and waſte, and all Europe beſides in the poſſeſſion of our enemies (as it was in ould times of perſecuting Emperoꝛs:) yet mighte ther a man be choſen to that dignitie and biſhopricke in Aegipte, Aſia, oꝛ India, and ſhould be aſmuch Biſhop of Rome, and haue as great authoꝛitie, as hee that ſittethe there nowe, and hys faythe, be called the Romane faith, were hee neuer ſoe poꝛe oꝛ meane a pꝛieſte of anye other countrye. Wherfoꝛe we doe not make oure Catholique religion locall oꝛ of one pꝛouince, as beſides Iohn Nicols, the

In his bad aunſwere to Howlet.

the peart master of penbroke Hall very vndoctrly affirmeth.

I might here add a pleasant obiection of Jhon Nicols, which he vrgeth in great earnest against succession, & that is, ỳ the Turke at this daye possesseth fower Patriarkcal sees by succession, and that Antichrist in the ende of the world, shal cõs to his tirannicall authoritie, by succession. & cet. Which is as true, as that his religion commeth from Christ and his Apostles by succession. What righte the Turke hathe to the fower Patriarchall sees, & Antechrist to the rule of the world by succession, the same hath his religion and her prelates, to the gouernmente of Christian people.

And thus I haue aunswered all that they obiect against the first three markes of the true church. For against ỳ fowerth which is vnitie, they say nothing, nor can they bring any excuse of their owne discord, but only that we haue sectes among vs also, as Benedictins: Dominicans, Franciscans, & other orders of religion. Which is as absurd an illation, as: you haue in your bodye fingers, toes, eares & like partes, & therfore you haue distincte bodyes,

Varieties of religious orders noe sectes in ỳ Catholique Church.

bodyes, and are a monster. For as fingers, toes, and eares, are not bodies, or deuisions of one bodye, but partes and ornamentes of the same, because they receaue all life, nourishment, & spirite from one soule: soe diuers orders of religious men and women not differing in faithe, but in manner of life in the Catholique Church, are partes and ornamētes of the same church, according to the propheci of her before made: The Queen stood at thy right hand in golden apparel, enuironed with varieties. Psal. 45. These varieties, are the varieties of states, degrees, professions, & orders in the Catholique Church, which al, agreeing in one fountaine of faith, and taking nourishment, life, and spirite, from that vnitie of faithe, as diuers members from one soule: do not impaire, but beautifie the vnitie of that body, which is the Catholique church, and therfore are not to be called sectes, as the Lutherans, Caluinistes, and Puritanes are, which differ in matter of beleefe and doctrine. For all that hath bene saide therfore, or euer can be heerafter, I doe not see, why our faith and Church is not proued true and our aduersaries false, by thes fower mar-

markes of Catholicke, antiquitie, succession, and vnitie. And if we once gaine this, we nede noe longer to dispute of controuersies.

Hauinge ended this firste and chefest matter of the true and false Church, I must confesse vnto the reader, that I am vnwyllinge to wade anye further with John Nicolls in contention about particuler controuersies. Frste, for that all the reste which he hath, is oulde broken ware, patchte vppe with peces of sondrye bookes, ether aunswered or reiected longe agoe, which notwithstandinge is made worse, by his vnorderlye insertinge of it here, without iuste occation: and especiallye, by his adioynders vnto it of vnsemelye raylinge. As, after he hath vttered the obiections before mentioned, agaynst the true marks of the Church, he followethe with full mouth, for dyuers leaues togeather, agaynst Rome: alleaginge Mantuan the Poet, and Budeus, with Barnarde of Clunice, without citinge anye place, to proue, that Rome had vices in it: wherefore he concludethe, and exhorteth his brethren, the preistes, and other prisoners

Causes whye Nicolls is noe further answered in particuler controuersies.

ners in the tower, to leaue Rome, and cleaue to Englande, seeinge the Church of England, had not soe many hereticks and churchrobbers in it, as the Romane Church hath.

Secondly, he rouethe soe wyde from the point of ech matter that he handleth, as he seemeth to be ignorante, both what we and his owne fellowes holde. For aboute miracles and reuelations he laboureth much, to proue that false miracles and reuelations are not to be credited, which we graunt vnto him without prowfe. And touchinge Purgatorie, and prayer for the dead, and inuocation of Saintes, he affirmeth them to be late inuentions of Popes and papists, whereas his owne companions, namly Fulke in his late answers to Doctor Allen and Doctor Bristoe, confesseth, that all those three errours weare receaued in the Church aboue 1200. yeares passe, that is, in the times of Augustine, Jerome, Ambrose, and vpwarde, and that those Fathers with other, beleeued them also. In oppugninge Images, he bringeth a great heape of quotatiõs against idols, & thinketh ꝑ sufficiẽt. Against the Pope he disputeth not, but raileth, & cõcludeth in the end with an

In his booke against Purgatorie Pag. 306. 115. 316. 320 and against articles pag. 39.

impudent lye out of Phillip of Mornay, saying: That the Pope hath caused men to dispute, that he is not simply a man, but a partaker of the diuine nature with Christ. See the shameleſſe forehead I praye you, of men blinded with malice. The very wordes of the decretall alleaged, are these: talking of seperating of a Bishoppe from a certaine Bishoppricke which he held vnlawfully. Not man, but God doth seperate, whom the Bishop of Rome (vicegerent in earth, not simply of a mā, but of him which īs also true God) doth seperate, rather by Godes authoritie then mans, vppon consideration ether of the neceſſitie or vtilitie of Churches.

A malitious lye againſte ỳ Pope.

Prope Innocẽtius de transl. cap. quanto.

Thyrdly, he hath a propertie ether of ignorance or malice, to tyre his answerer by cyting of things which are not to be found, albeit they be such for the moſt parte, as we would graunt without citing. As for example he alleageth S. Austen li. 2. ca. 20. de consens. euang. against seeking of Christ in paynted walles: but noe such thinge is founde there, nor yet occasion of anye lyke matter. He alleageth S. Chrisostome hom. 30. in Math. repeting the Pharisées words to Christ:

which,

which, albeit it toucheth not the matter: yet noe such thinge is to be sæne there. He citeth William Rubridge li. 2. ca. 15. & 25. for S. Thomas of Canterburie his wordes to the Bishoppe of Menze against Rome: but noe such matter appeareth in that place, nor any mention of the Bishop of menze. He citeth Allen Cope dial. 1. pag. 18. for false miracles before Images in our Churches: but read the place, and you shal sæ there noe lyke argument handled. He alleageth S. Basil mistrusting his owne workes in psa. 32. which although it be not against vs: yet must I note, that noe such thinge is there to be sæne. I could geue dyuers other examples, but this is sufficient: to which do you add, that he nameth almost twentie authores without citinge any place: and many things without naming any author. As for example, where he vrgeth his fellow prisoners, the priestes that came from Rome, with this greate authoritie in latine, and after englished. One sayethe: that whiles the Romishe preistes, endeuour as much as they can to preach thinges, in shewe, agreeable to health of soules, then, teach they noe few things

A newe kinde of alleaginge doctours.

things, tending to perpetuall distruction of soules.

This one, that sayeth this, is ether John Nicols onely, or els some other of lesse credite then himselfe, if it be possible to finde a creature of lesse credite. And was not this a forcible texte trow you, to be recited in latine, out of the pulpet, and to be translated in english, and to be vrged in that audiēce, for the stirring of hatred againste those learned and vertuous priestes?

Nicols conclusions.

Fowrthly, it is a world to sée, what his demeanour is in the places rightlye alleaged: for first, of nothing he wil inferr any thing: and commonly, his consequēt hath noe coherence or affinitie with his antecedēt. I haue geuen some examples before: as, because Iobe sayeth, that olde men vnderstand not alwayes iudgemēt, therefore antiquitie is no good marke of the true Church. Because Christ sayed to his desciples little flocke, therefore the lesser congregations amongeste Christians haue alwaies the better fayth in religion. I coulde shew you hundredes of these illations through out his booke. Secondly, if his wit serue him not to draw

some

some false consequente from the place, then audacitie supplieth to corrupt it by translation: whereof, besides that which hath bene noted before, I will breeflye shew one example here, in steed of many which I omit. He citeth a place out of S. Austen, against prayer to Saints: where he sayeth his words are these, talking of Saintes departed: Such is their care for the liuinge, that they know not what we doe: euen as our care is for the dead, that we know not what they doe. By which words, Nicols would haue men thincke that S. Austē disalowed praier to saints which is contrary to Fulks opiniō, who confesseth Austē to haue defēded this superstition, as he termeth it, & rayleth on him for it: but we shal easely reconcile the matter: for S. Austen is not contrarie to him selfe, though he be cōtrary to Fulke and Nicolls.

Aug. lib. de spiritu & anima ca. 29.

In his booke against Purgatory pag. 315. 316. 317.

The occasiō of S. Austēs words was this, he had saied immediatly before, that Saints in heauē did not vnderstād or see our state here of their owne power, or absolutelye of them selues, but by other meanes which he putteth downe after: yet, lest vpon this his sayinge some man might take occasiō to dout whether they had any care of vs,

or

or were to be prayed vnto or no: he preuenteth the matter thus. *Ita tamen est eis cura de viuis, quanquā quid agant omnino nesciant, quemadmodū cura est nobis de mortuis, quamuis quid agant vtique nesciamus. nesciunt quidem mortui quid hic agatur: sed dum hic agitur, postea audire possunt ab eis, qui hinc moriendo ad eos pergunt &c. ab angelis qui hic nobis presto sunt &c. spiritu etiam dei reuelante &c.* Which is truly translated thus. Albeit (the saintes departed) know not at all what the liuinge doe: yet haue they care of them in such sort, as we haue care of the dead, albeit wee knowe not what they doe. The dead knowe not in deede what is donne heere: but yet, whē it is donne heere they maye heare it after, from those which departe hence to them by death, or from Angels whoe are presēent heere among vs, or by the spirite of God reueling it vntothem. Now by this litle, consider our aduersaries dealinges I pray you, whoe, albeit at other times, beinge prest, doe confesse al the ould Fathers to be of our side, and to haue erred with vs, as Fulke dothe of S. Ambrose, Aulken, Tertulian, Origen, Chrisostōe, Gregorie, & Beade, by name, with most reprochful

Compare this with Nicols translation.

Howe Saintes know our necessities

Against Purgatorie. pag. 306.315.316 349.78. 279.435. 247.194.

reprochful and contemptuous wordes a-gainst them for the same: yet, when any thing passeth from thē, to the simple people, they are so gredy to colour it, with sōe credit of the ould Fathers assent, as they wil rather venture to corrupt some place or other, then to lack some litle shewe of antiquitie. So they are not ashamed, holding the heresie of Vigilantius, about invocation of Saintes: to cite S. Jerome in defence of it, whoe wrot aganist Vigilātius for holding the same. Soe, houlding the heresies of Aerius, about prayer for the dead, and of Jouinian aboute fasting, virginitie, and mariage of Votaries: they blushe not to cite, Epiphanius, Austen, and Jerom, whoe are open enmies to them for the saide heresies.

New Doctors desirous of antiquitie in shewe.

But yet John Nicols hath one gift more, which is also an vsual talent amōgest his compagnions: & that is, to enter frēely vpon a place, manifestly & directly against him selfe. And perforce to rente therhence some litle doutful spæch or other, sounding towardes his purpose, & to set it forth for the authores own meaning, without all scruple of conscience in the world: as though our writinge in con-

cõtrouersies were iugling, only to deceue the reader and not to instruct him for his saluation. God Lord into what desperat times are we come? this cannot be but obstinat wilfulnes, and full, determinat, resolute malice: but let vs see an example of this. I may not stand to recite much, for that I hasten, and sumwhat maye be gathered by that whiche hath bene saide before: but yet one place I can not let passe, wherby you maye easely iudge of the reste.

Ihon Nicols was fighting against the blessed sacrament of the aulter, and lacking furniture, was so bould as to lay hãdes on holy S. Ambrose, and by violence to borow some argument from him: and finding him in deed very pore for that purpose, was faine to be contente with two doutful lynes, which might be wrested to his opinion, amongest more then two hũdred, plaine, and euidently against him. The wordes aledged by Nicols are thes, As thow hast receaued the similitude of his deathe, soe doest thou drinke the similitude of his precious bloode. By whiche wordes simple people muste beleeue, that S. Ambrose heald not the real presence of Christ

A notable example of abusinge thé Fathers.

Christ his very body and blode in the sacrament, but only the similitude forsoth. Which, how true it is, and what consciences these men haue which alleage thes thinges for deceauing the people, shal appeare by the rest of S. Ambrose his wordes in the same place, whiche are these. First making the question.

Thou perhappes wilte say, (of the sacrament) it is my vsual bread. To which he answereth. This bread is bread, before the Sacramental wordes: but after the cōsecratiō is added vnto it, of bread, is made the flesshe of Christ. This therfore let vs proue: how can bread become the bodye of Christ? by Consecration. The consecration, by what wordes, and by whose wordes, is it made? By the wordes of our Lord Iesus: the speech of Christ maketh this sacrament. But what spech of Christ? that forsooth, wherby al things wer made. God gaue his commandement, & the firmament was made: God gaue his commandement, & the earth was made: God gaue his cōmandement, and the seas were made: God gaue his cōmandement, & all creaturs wer made. Seest thou thē, how powerful the speech of Christ is? why thē, if the speech of Christ had so much force as to make things be, that wer not befor: how

Amb. li. 4. de sacr, ca. 4

How bread becummeth the flesh of Christ

how much more powerfull shal it be, to make those things bee, that were before, and to be chaunged into other? The firmamente was not: The sea was not: the earth was not: but heare him speake: *He spake the word and they were made: He commaunded, and they were created.* Therefore now to answere thee: (I say) It was not the body of Christ before consecration: but after consecratiõ, I tell thee, that now it is the body of Christ. He hath spoken the worde, and it is made (his bodye:) he hath commaũded, and it is created. Thus farre are S. Ambrose his owne wordes.

Psal. 148.

After this, he vseth many examples to proue the same, especially fower. The firste, that Christ against all reason and nature, was borne of a woman without hurte of her virginitie. The second that Christ against natural reason, made the redde sea deuide it selfe, at the touch onely of Moyses rod. The third, that Christ with putting a pece of woode into a bitter well, chaunged the nature of it. The fourthe, that Christe caused Elizeus to make iron to swyme vpon the water against his owne nature. Of al which examples, he inferreth that we ought not

4. Reg. 6.

to

to doubte of this miracle in the Sacrament. For thus he sayeth: Of all these thinges thow seest, what the heuenlye speach (of Christ) is able to worke: soe that, thow hast learned now, that of bred is made the body of Christ: & that wine and water is putt into the chalice, but by the consecration of God his word, it is made bludde. And after this, follow immediatelye the wordes alleaged by Nicols, and they followe by way of obiection, as from one which sayeth, that he sæeth not the forme of blode, but of wyne. For these are the words: But parhappes thow wilte saye, I see not the foorme of blood: to which he answereth. But yet it hath the similitude: for as thow hast receaued the similitude of death, soe also doest thow drinck the similitude of precious blood, to the end that their should be noe horrour of raw blood, and yet it may worke the price of redēptiō. Thow hast learned therefore, that, that which thow receaueste is the bodye of Christe. Thus farre S. Ambrose.

water & wine in the chalice.

The forme of wine hath the similitude of bloode in the Sacrament.

In which words he yeldeth a reason, why (though in the Sacrament be true blode) there doth remayne the forme of

wine: and the reason is, (as he sayth) for the auoyding of horror, which men would haue conceaued if they should drinke his blode in natural forme. Wherfore, seeing the forme of wine, hath the similitude of blod, it was apointed that, that shape or forme should remaine stil. And so, albeit in the sacrament we drinke very blode, yet in externall forme we drinke but the similitud of blod: for auoiding of horror, euen as in baptisme we receaue but a similitud of death, by putting water vpon vs, albeit our soule doth dye in very dede, from the state and common wealth of the diuel, sinn, and bondage wherin it liued before as a subiecte. This reasone of the formes of wine and bread, remaining after consecration in the very body and blod of Christe, S. Ambrose in diuers other places expoundeth diligently, as namely, after in the same worke. Euen as (sayth he) our Lorde God Iesus Christ is the true sonne of God, not by grace only, as men are, but as his sonne of the substance of his father: soe is it true flesh which we receaue, according to his sayeinge. And his true blood is our drinke. But perhapes thou wilt say, as some times hus

Rom. 6. Colos. 2.

Lib. de sacr. cap. 1.

Marke this reason & comparison of S. Ambrose.

his desciples saide, when they hearde him say, *Except ye eate my flesshe. &c.* Howe are thes things true? I see the similitud, but not the verytie of blood. First I haue toulde thee, howe Christe his speeche, is able to change and conuert the kindes of nature. Secondly when Christ his desciples could not beare his speeche but departed, hearinge that he would geue his flesh to eate, and his blood to drinke, &c. Least more should saye the same, because of the horror of rawe bloode, &c. therfore thou doest, receaue this sacramente in similytude. &cet. Ioh.6.

Now I appeale to the consciences of all Christians which read controuersies for desire of truth, and not of contention, whether it be likely, that Nicols coulde picke out thos two lines amongest al the rest in S. Ambrose and not to see or read the other: especially, that long discourse which followe the imediatly vppon the same matter in the chapter followinge: where hauing handled the verye wordes of institution of this sacrament, both out of the gospel & also of Paul, he addeth: *Vide singula. &c.* Consider al: before consecration it is bread, but after the wordes of Christ ended, it is Christ his bodye. So Ambr.li. 4. de sacr.ca.5.

Soe, before the wordes of Christ, the chalice is full of wyne and water, but when Christ his wordes haue wrought their effect, there is made that blood which redemed the people. Is it possible (I say) that Nicols and his felowes did not see these thinges in Ambrose? or if they did, what graceles impudencie is this, to make a shew as though S. Ambrose made for thē whom they saw so euedently, so abundātly, & soe earnestly against them? These thinges and the like, as I sayde before, haue, discouraged me from following Jhō Nicols any further in thes cōtrouersies. Wherfore I will leaue him here, only adding two or three words to a few places of Fathers, which maye seeme to the vnlearned, to make some what against vs.

Of the Supremacie.

About the Supremacie of the Bishop of Rome he alegeth one Milius, de primatu Ponti. Roma. Who should say, that the bishop of Rome hath no more authoritie ouer other Patriarches, then they ouer him. But I finde not this author, and I think he erreth, for Hamner, out of whōe he toke the most part of this matter, alegeth him by the name of Milus, and sumwhat other wise in wordes then Nicols repor-

repoꝛteth. But nether finde I any ſuche woꝛke vnder the name of Nilus. Foꝛ of that name I know but two of any antiquitie, & they both martirs: the one mentioned in Euſebius li.8.ca.22.*. the other in Nicephoꝛus li.14.ca.14. nether which, haue any ſuch woꝛke repoꝛted. Wherfoꝛ when we ſhal haue better intelligence of the authoꝛe, our anſwere ſhall be moꝛe particuler.

* This Nilus workes the 2. Nicen coũcell affirmeth to be corrupted in that time by heretiques

Secondly he allegeth confuſely out of Cipꝛian two places together as one text which are in diuers bokes and in diuers matters. But the laſt is only of any impoꝛtance (foꝛ the firſt is againſt him ſelfe directly) which laſt, is taken out of the biſhopes ſentences gathered in the pꝛouincial Coũcel at Carthage, wher S. Cipꝛiã ſaith. That noe biſhop in that Councell made him ſelfe biſhop of biſhopes, or did by tirannical feare compel others to his opiniõ, but that it was lawful for euery biſhopé there, to think and ſpeake what he wold. Which he ſaith, foꝛ ỳ the Nouatiõs had geuen out the contrarye of him, that is, that he compelled men to his opinion & played the tirã ouer other, which was falſe: but yet that he denyed not by this ỳ

Lib. de ſim. Prel.

Vide Ciprian. Li. 1. ep 3. ad Cornel.

Bishop of Rome to be Primate, and to haue authoritie ouer them all, it appeareth both by that he sente all their determinations in this Councel, to be admitted, or reiected, by Stephanus, Bishop of Rome: as S. Ierome witnesseth. And Stephanus vsed his authoritie: For he condemned most worthily this Councel as S. Austen affirmeth. The same also, appeareth by that, that Felicissimus the Nouatiã with his companions went to Rome, to complayne to Cornelius the Bishoppe, against Cyprian, to haue him deposed. And that the Bishop of Rome, as generall pastour of all, mighte vppon causes depose any Bishoppe of an other countrie; it appeareth by Cyprian him selfe, whoe desireth Stephanus Bishopp of Rome, to depose by his letters, one Martianus a Nouatian, Bishopp of Orleans in Fraunce, and to substitute an other in his rome. And for the libertie here mentioned by Cipzian, for Bishops to say and thincke what they list in matters of controuersie: S. Austen expoundeth it, not to be vnderstode generally in al matters, but in controuersies not yet discussed.

Ierom. dial. cont. Lucif.

Aug. li. 3. 6. 7. de Bapti.

Cy. li. 1. ep 3 ad Cornel.

Cyp li. 3. ep. 13. ad Steph

Aug. li. 3 de Bap. ca. 3.

By

By this also is answered, that which followeth in Nicols, out of Cipriã without citing the place. That Cypriã should complaine of some lewde mens runninge to Rome against him: which is true. For he complaineth to Cornelius the Pope, of Felicissimus & Fortunatus Nouatiãs ỹ without iust cause, came to complaine of him, to ỹ saied Cornelius, & he cõmẽdeth Cornelius for not acceptinge their accusatiõs, nor yet the letters which they brought against him. By which act, as also in al ỹ epistle, he cõfirmeth most plainly ỹ Primacie of Rome. Wherfore, al ỹ which follweth in Nicols is most impudently inserted of him selfe, to wit: That Cypriã complained of prophane men, & schismaticks, which withdrew thẽ selues to the Bishoppe of Romẽ, wickedly perswading them selues, that the Bishops of Africa had lesse power, thẽ the Bishop of Rome. But S. Cipriã hath no such thing.

Cy. li. 1. ep. 3 ad Corneli.

The laste ỹ he citeth about this matter out of S. Chrisostome: Whoe soeuer shal couet primacy ouer bishops in earth, shal find cõfusiõ in heauẽ: & he that shal cõtẽd to be head of al, shal not be reckoned in the number of Christ his seruants.

Chri. ho. 83. in Matth. ca. 23.

Although it maye be trewlye spoken of him, which shal couetously and ambitiously contend to be Primate, hauing no right to it: yet I finde noe such thinge in the place alleaged, nor in any other place that this quotation might lead me vnto: for the 83. homelie is not vppon the 23. chapter of Mathewe, but vppon the 26. where noe such thinge is, but all against them, of the Sacrifice of the Eucharistie. Secondly, vpon the 23. chapter, there are the 73. 74. and 75. homelies, wherein also noe such thing is found. Finally, that Chrisostome acknoweledged the supremacie of the Bishop of Rome, it may appeare playnly by his epistle to Innocentius the Pope: by whom he desireth to be restored againe to his Patriarchship, (being vniustly deposed) and that his deposers might be punnished by him. And that the saied Innocētius practized this authoritie, appeareth by that he excommunicated from Rome, both Arcadius the Emperour, and Eudoria his wife, for their vniust dealinge agaynste Chrisostome, in Constantinople.

Chris. ep. 1. ad Innocē.

Niceph. li. 13. ca. 34.

Towching Images, he erreth altogether, in heapinge vppe matter against Idolls

dolls, which we more detestе then they: but yet hе bringeth a longe place out of Arnobius against the Gentiles, where, amongest other things he saieth to them: We nether worship nor wish for crosses: you that consecrate woodden godds, doe adore in deede wooden crosses as partes of your goddes. In which words (to let passe Nicolls corrupt translation almost in euerie lyne,) Arnobius onely telleth the Gentiles, that Christiās nether worshipped, nor wished for crosses in that sense, as they obiected, to witt, to make them Goddes: for soe the Gentiles (being reproued by Christians of their idolatrie) replied, that the Christians were *Staurolatrae*, ỹ is, idolatours to crosses, as much as the Gentiles weare to other thinges: which Arnobius denieth. And yet, hereby it appeareth that Christians vsed some honour and reuerence to crosses in thos daies, or els ỹ Gētiles would neuer haue obiected idolatrie of crosses vnto them, as both Arnobius in diuers places, & Tertullia testifie that they did.

Arno. li. 8. cont. Gent.

Marke this reso for images.

Tertu. in apolo. ca. 26.

After this, he obiecteth two places of Epiphanius against Images: The firste is without quotation: but yet it is found

in

Sy.7.Act.6 in the second Councell of Nice, obiected by heretiques then, as it is nowe, and ther it is answered by another Epiphanius, in the name of the Councell, and proued by many argumentes to be none of Epiphanius his wordes, but foysted in by the wicked Iconomachians. The other place also, which is againste the Epip.ep.ad Ioã.Hieros. hanginge vppe of mens pictures in the Church, is added by heretiques, to a certayne epistle of Epiphanius, and is parhaps that second place, which the Counccl affermed to be inserted, (for it speaketh of two) but whether it be that or noe, it is euident, that it is added by heretiques as the other before was: both for that, the epistle of Epiphanius was perfectlye ended before these wordes ensewe: And S. Ierome to Pammachius Hier.ep. ad Pãmac.cõt. Ioã. Hieros. reciteth almoste all this epistle of Epiphanius translated by him, and yet maketh noe mention of these wordes. And it is reported in the seuenthe generall Councel, how that the schollers of Epiphanius after his death, builded a church Synod 7. in his honour, and putt his image in the same, which they woulde neuer haue done, if he had taught them, that it were

idolatrie

idolatrie to haue anye mans image in a Churche. And this shall suffice for this third part. For al the rest which Nicols bringethe, either is against him selfe, or impertinent to the purpose, or so plaine, as eth man may easely answere ẏ same.

Touching his oration and sermon presented in the Popes consistorie.

Hauinge ended my former answere to Iohn Nicols recitation, there came vnto my handes a newe booke of the same authour (for nowe he hath gotten the name of an authour, and promiseth fertilitie in printinge bookes hereafter) The title wherof was: The oration and sermon made at Rome, by commaundemente of the fower Cardinalls, and the Dominican Inquisitour, vppon paine of death, by Iohn Nicols latelye the Popes scholler. Which after I had read and a litle considered, I could easely haue broken into some extremitie of laughter, had not cõpassiõ staied the same, cõceiued partly, towardes ẏ man him selfe, whose end I did sæ must nœds be subiect to shãe

The tytle of Nicols second booke.

and

and confusion, by publishing such vntruthes as were not long iustifiable, but especially towardes those, whom so miserable a felow (by reason of their parciall affection) had deluded in so grosse and palpable absurdities, as partly by ỹ which alredy hath bene spoken, and partly by these lynes folowing, may appeare.

Before I enter to speake of his oration & sermon, I will brefely ronne ouer an epistle of his, to the Marchant venturers, containing a narration of his own aduentures, with denyal of certaine informations geuen of him in writing by some man, belike, that knew his behaueour and detested his doinges. Where, albeit he seemeth to disaduouche some litle pointes reported of him by me before, yet the matter is not so reiected: for that there are witnesses of his owne speeche here in, from which only we receaued intelligence of thes thinges: & by denying ỹ which foloweth, of his voluntarie repaire to the Roman Inquisitiõ, a thing so euedently knowen to the world: he sheweth of what veritie his other denials are. He was before his comming to Rome, reconciled to the Romane church as he saithe:

Nicols voluntarie offering him self to ỹ Inquisition.

and

and he had dwelt with a bishope the Popes Protonotorie, a good space: what thē had the Inquisitours to doe with him now, who medle with none after reconciliation, although they had bin ministers and preachers of heresies before: as may appeare by diuers English ministers returned to the faith, of later yeares. How could also the Popes Protonotorie, geue Nicols entertainment, or kēepe him in his seruice so long space, if he had not seēn him frē from ỹ Inquisition? but Nicols strugleth the more in this point, to couer therby that manifest false lye, which hee hath put in the very title of his booke, Aboute the payne of deathe assigned to him, if he first made not that sermon and oration. By which inuention, he pretendeth two thinges: the one to excuse his own abusing the protestantes in Rome, as done vppon feare: the other to bringe the Pope into opinion of crueltie, and therby to deminish in her Maiestie compassion towardes afflicted Catholiques in Englande. But all men, thoughe of verye meane vnderstandinge, knowe, that paynes of death are non proposed to them which anye waye yeald, to forsake

their

ther heresies, & much lesse to him, who confesseth him selfe reconciled before, & in fauourable credite with the Popes Protonotorie. Wherfore, take this amonge the rest, as a malitious and wicked machauelian lye.

Nicol's confession of his owne folye.

To other matters in the same epistle he aunswerethe diuersly. For some hee graunteth, albeit with qualifications: as that he was ridiculous to the colledge in his exercises: but (he saithe) it was the poynte of an oratour to moue laughture. Also that he preached on a stole to his fellowes: but yet not often (as he saith) but only being merily disposed. Other thinges he cloketh with vaunting him selfe & slaundering of others: as his not going forward in logique, he atributeth not to his owne inhabilitie, but to the malice of one Ferdinando his Prefect in studies, euel affectioned to welshe men, as he reporteth: but it hathe noe probabilitie of truth, that ether he, being an Italian & a good man, had suche partial affection in our diuersitie of countries: or if he had, that he woulde vse it in suche a matter, as this is. But yet to make this more credible, or rather more ridiculous, he vaun-

vaunteth him selfe ouer all the students in the Colledge or Seminarie, affirming: That he was the beste oratour amongest that rowt, and taught the most of them all to speake true latine. Adding also to diuers of them certaine foolishe nicknames according to his small discretion, as though he had bëen preaching vnder a maye pole, and not writing a booke to presente vnto a Princesse. But the latine epistle before the sayde booke vnto her Maiestie, as also the other, writen to his Patron before, well shewethe vs the skill of Iohn Nicols in the latyne, and discloseth the mans intollerable vanitye, in bragging of that, wherin hee knowethe nothing. Nicols vanitie

The reste which Nicols addeth in his defence, implyeth so manyfeste falshode and contradictions, as maye teache vs howe lytle credite is to be geuen to that, whiche hee hathe spoken before. For where as I haue sheewed in myne answere, that he hathe taken whole pages out of other mens bookes, yet saythe he, Not soe muche as one sentence or clause hadd I by other mens industrye. Nicols contradictions.

See pag. 38. in his first booke taken out of hanmers first booke.

Fol. 115.

And

And whereas he wryteth in his former
booke thus: You may easelye gather that
Fol.11. I was noe true louer of the true ghospel,
when as I soe sharpelye spake and pre-
ched agaynst the professours therof: Be-
inge towched now for the same, he wry-
teth in this booke: As for defaminge the
Fol.19. protestants, I neuer opened my mouthe
to vse anye such speeche. Agayne in his
first booke, his wordes were these in the
begining of his narration. A discouerye
Fol.10. or layinge open of my zeale in poperye,
and howe I preached before that Anti-
christ in Rome: Now in the secõd booke,
being charged with the same, he denyeth
it thus. Whereas thow wrytest, that I
wrote in my booke, that I preached be-
Fol.20. fore the Pope: I wrote noe such thinge,
the booke is extant, whoe that will may
reade it. Agayne he wryteth in his for-
Fol.13. mer booke: I had before that time made
an oration and sermon, presented before
the Pope and fower Cardinalls in the
Cõsistory: Now he writeth in this booke:
I made an oration and sermon presen-
ted before the Pope, and al his Cardinals
in the Consistorie: To these absurd con-
trarieties is Nicols driuen soe soone, for

defen-

defendinge his auowched lyes, notwithstanding in his last booke he sayeth thus: Fower thinges haue caused me, to be circumspect in wryting this booke: to wit: feare, care, necessitie, and affection Feare afflicted me, care compelled me, necessitie bounde me, affection wounded me. In the Epistle to the Reader.

But nowe, to reason a worde or two with Nicols, aboute this fayned sermon and oration: How durst you Iohn, be soe bould, as to abuse the whole state of England with so manifest and obsurd a lye? What probabilitie is there in your reporte? You made this sermon & oration (as you say) in Rome: where? in whose company? what one English man knoweth of it? where had you bookes to seeke soe many authors as you cite? you confesse you were not yet of the Colledge: and we knowe that the hospitall where you lay, had not books to lend you: wher could you haue soe many bookes without the knowledge of any one English man? But suppose you made it miraculously: how came it into the Consistorie, as neuer any such matter before it? how and why came it to be presented to the Pope, and Cardinals? to read it ouer, it was

to long, being twelue sheetes of printed paper, and much more in written hande. And your selfe confesse, that you pronoũced it not: how then? how could the Pope, and Cardnales, & al the Consistorie thãke you, if they knewe not the contentes of your sermon? Or if they had vnderstood it, how could they haue thanked you, for so many foule & slaunderous reproches, vttered against them, and Gods cause, in this your new diuised sermon? Do the Pope geue men leaue to reuile him & Gods church, and afterward rewardeth them with thankes? It is to euidente, how much you abuse your new friendes, Jhon, and yet it wilbe much more euidẽt er many wéekes passe, when autentical testimonies shalbe published of this matter. Letters are gone to Rome as you prophesied, and wil retourne such newes thence shortly, as will make your beste friendes ashamed of your doinges.

I can not but maruaile at certaine of my countrie men, whoe otherwise being of a very greate capacitie, for partial affection in religion, can be contente to be abused by suche absurde scroles, as John Nicols casteth abroad. Wherin, besides the lacke of truth,

truthe, ground, and learning, there wanteth also common iudgment and discretion. Marke I pray you what decent kind of spæche he vseth in a booke, which was for the Quæenes Maiestie to read. Speakinge of the studentes of the Englishe Colledge, (moste excellente younge men and suche as contende in learning, with the Spanishe and Italian, and geue admiration to other countries, wherof Nicols was absolutly the worste, and reiected thence, as vnable for that companie:) after his bragge, that all learned the latine tongue of him, he saith. They haue such blockheades that studdye philosophie there, as M. Dodipole Oliuerius, M. Doater, Docter, I woulde saye, Mushe, with twentye more &c. And again. They cannot preache, ether for that they quaffe to muche wine, or supp to much potage &c. And againe, making odious comparyson betwirt these studentes of Rome, and the hand-craftye ministers of Englande, whome hæ disgracethe with the repproche of stitching, and cobling preachers: he saith. There was not one amõgest threescore, that could preach as well as our common taylers & shomakers in England.

Nicols speech absurde to a Quæne.

What Preachers in Englande by Nicols reporte.

And againe, talking of his owne state he saith very grauely: I meane to abide in England, hap wel or hap yl, England hath no felowe, better it is to liue in pouertie, then to be whipped on the seas (as I shold if I went ouer againe) and be taughte to rowe, hauing thervnto as good towardnes, as Tom Colliar thy fathers man. And againe, talking of his booke he concludeth wittily in these wordes. This booke is ended, Momus hould thy peace, for ther was neuer Momus that euer thriued vnlesse he became a mome for his laboure. But perhapes you will saye, this was in English: his vein may chance to be better in latine. In dæd he affirmethe him selfe to haue been the only oratour of the Roman Colledg, but me thinketh his latine epistle to the Quæn refuseth to bear him witnes, excepte it be for that I vnderstand it not, as in dæd I doe scarsly in diuers places of the same, as for example this houge heape of flatering wordes in ỳ title. *Augustissimæ serenissimaque Principi cunctis honoris disseminati dispersique sermonis celsissimæ sedis dignitatisq; amplitudinis atq; amplissimorum graduum maiestatis titulis dignissimæ, &c.* Marye, as his beginnings

Nicols graue and wittye speeche.

Nicols veine in latyne.

beginning is very harde and loftye: so is the ending, somwhat easie and familiar: for hauing prayed for the Quœne, thus he endith. *Papista tacet, Christianus dicit Amen. Sic concluditur Epistola: det Deus bonũ euentum.* Which in English is thus: The Papist houldeth his peace: the Christian sayeth amen: soe the epistle endeth: God send vs good lucke. And what lucke Ihõ meaneth by this, he signifieth before in the same epistle, where he exhorteth the Quœnes Maiestie, *ad pauperum Scolasticorum inopiam subleuandam, incredibili animi studio contendere et incumbere*, to contend and applye her selfe by all meenes, to ease pore scholers needes. And this is that perhappes which hath caused many good prelates (as is reported) to make publike collections for him, in diuers shœres abroade: which if they continew, and doe pay him wel his stipẽd, we shal want no bookes against Rome, nor new inuentiõ of lyes from time to time. For so he promiseth that we shall looke shortlye for a booke of pilgrimage, wherin we are al to be vndonne: and for a taste of the truthe of that booke, he hath put down 3. or 4. manifest lyes, which he promiseth to re-

Nicols labõrethe for wages.

Nicols promised booke of pilgramage how true it is like to be.

speake againe in that booke. For firste: he calleth this Pope a murderer, and proueth it onely by the warres in the lower countries, whereof he sayeth, that this Pope is the onely cause. As whoe would say, the King of Spayne had not warres there, before this man was Pope. Also he calleth him an adulterer, sayinge: the Cardinal of Sansisto in Rome to be his bastard, whom al men know to be borne of his owne sister. Besids this, he calleth him a theefe: for causinge some Abbotes and Priors in Italie, to disburse some monie towardes the maintenance of the English Seminaries in Rome & Rhemes: as though this had bene théeuerie, if he had done it, as he did not: or as thoughe the Englishe Seminaries did presse the Pope more, then soe manye other as I haue named before, maintained by him with greater charge.

But are not our aduersaries ashamed of these dealings? do they not see the taile of these stratagemes, to reflect the discredite vpon their owne heads? what a miserable cause is theirs, which can not stãd but by such deuises? It is a woorld to see, what pillers of defence they haue,

what

what graue writers in their cause: what bookes they suffer to come out against vs dayly.

Of late, in the middest of our persecutiõs, there came forth a weightie worke of 40, sheets of paper, made by one Thomas Luptõ, intituled A perswasiõ from Papistry, (he would haue saied, a disswasion, but that Papistrie & perswasion began both with a letter.) Of this authors estate and callinge I can not yet learne, but that he seemethe to haue bene some Musitian in time, for that muche of his matter passeth from him in rime: To the great comfort and ioy (as he hopeth) of her highnes, being framed by him not trowblingly, but louingly vnto her subiectes. This mans drift is, (as he sayeth) to proue all Papistes to be englishe enemies, and extreme enemies to England: which in effect he proueth thus. Papists doe loue the Popes law: the Pope he loueth not God almightyes law: ẏ Quæns Maiesty she loueth God almightyes law, & her law is al one with his: how thẽ can ẏ Papists loue their Quæne, & country? Againe: ẏ Papists cry vpõ their Quæne Mary: and we cry vpõ our D. Elizabeth:

Luptons perswation from Papistrie.

In his epistle to ẏ Queene.

Luptons argumẽts against Papists.

And is not Quæne Elizabeth, I praye you, as wel a Kings doughter as Quæn Mary? as wel a Kings sister, as Quæns Mary? as lawful Quæne of England (I wil not say more) as Quæne Mary? why then, how can Papistes be otherwise but englishe enemies, and extreme enemies to Englande? These and the lyke argumentes in sense, though not altogether in the same wordes, he dilateth according to his kind of eloquence, through out all the firste parte of his booke, though he make noe parts at all.

In the seconde parte, he wandreth by certaine controuersies: but, as without al wit and learning, lyke an english doctour, citing all his matter out of Iewels defence of the Apologie. For his Martyrologe, and Cowpers Epitomye of the Cronicle: soe, without al modestie, or limitation of lying. For he saieth, that the Papists hold: The Pope to be very God: the light of the world, and the Saueour of mankinde: that they printe him in their bookes: *Our Lord God the Pope:* that the Pope also acknowledgeth the thinge, taking him selfe in deed to be a God. That he dispenseth both against the oulde and

Pag. 99.
96.
99.
Li prons lyes.
100.
98.

newe

newe Testamente: *That he biddeth vs not to forbeare swearinge any day: that he aloweth al priests to haue harlots: that he geueth licence for monye to keepe as many concubynes, as a man wil: that his fast is, to crāme in as many banquetinge dishes as men can: that all Papistes are worse and deserue more death, thē drūckerds, theeues, murderers, and pirates. This is Luptons charitable doctrine with many thinges more which I omit.

172. 193. 131. 171. 5.6.

* See of this the societie of the name of God before mentioned, & let not the Puritanes glorie, as thogh they only did forbid swearing.

In his third parte, he proueth his religion by euident and manifest miracles, out of M. For his Acts and Monumēts. As for example: that one Bucton bayliff of Crowland in Lincolneshire, for compelling a Curate to say Masse, (vpō zeale of papistrie) in the begininge of Queene Maries dayes: was afterwards for his punnishmente, called K. by a crow that flew ouer his head, and besides that, his bearde embrewed with the crows doūg, that she let fal vppon him, which doung did soe stincke vpon his bearde, as made him continuallye to vomite for diuers dayes, *vntill he died most miserably. Againe, that in King Henries daies, the Earle of willshyre and others, goeing to

Luptons miracles. Pag. 294.

* Simple fellow: that forgot hy cutting of his bearde to saue his lyfe Pag. 92.

Rome

Rome as Embassatours to the Pope, refused to kisse the Popes foote, when he helde it out to them: at what time the Earles dogg (hauinge more deuotion to it, as he sayeth, then they) not only went and kissed the Popes foote, but also snatched at his great toe, * signifiing therby, that it was a parte more fitte for doggs to kisse then men. All these thinges, and many more the lyke, he proueth out of M. For his Martirologe, otherwise called Acts and monuments, tied with long chaines in all Churches of Englande, to be read with deuotion.

* Poore Pope: y had no chamberlaine to kepe out dogs

After Thomas Luptō, followeth Thomas Knell, of the same predicament, but in a higher degrée. For he, to the vtter extirpation of Papistrie, from the face of ꝑ earth, taketh vpon him to proue, that: All Papists, whether they be teachers or hearers: are in doctrine Schismaticks, in faith hereticks, in religiō hypocrits: in worshipping Idolatours, in obedience traitors, by nature dogs, in māners hogs: vnfaithful to all men: cōmō persequutors of the scriptures and Church of God.

Doe you not thincke we shalbe vanquished, whē our aduersaries armie hath such captaines and champions: especially

lye

ly, if ryming Elderton ioine with them, assaultinge vs with his lentle lirckes, & cõdemning our cause from ỹ tribunal of an ale bench. Is not this a beggerly warbrap trow you, which pawneth out such ragges for robes? what miserable pouertie are our aduersaries brought vnto, when they are faine to publish such scurrility, for diuinity, riming for reasoning, shameleſſe railing for orderly disputing? but let them proceede on stil: they can by no waye pleasure or profit vs more: let thẽ publish Nicols booke of Pilgrimage, wherin he promiseth to reuile vs frõ top to toe: to ring the larme bel against vs, to powre out al his venome at once, & to empt the very sincke of slaunder vpõ our cause. What shal this anoy vs, or whom shal al this filth defile? As long as their shal be ether honest, vertuous, learned, wise, modest, noble or gẽtle mind in England, so long shal we gaine by these their procedings.

Elderton a lentle lerkes for a lesuite to become a trewe Israelite.

A new information from Rome of I. Nicols.

As I had finished & deliuered this treatise to ỹ print, ther came vnto me an honest, discreet & learned gẽtlemã frõ Rome who affirmed ỹ vpon ỹ sight of I. Nicols booke ther, & other informatiõs of his doinges in England, searche

serche was made for his oration and sermon of ten sheetes of paper, presented in Rome before the Pope and registred (as he saith) in three paper volumes in the office of Inquisition. The matter was easely found out, and a coppie taken word for word by publique Notaries: the cōmon seale also of the office, was added vnto it, and (as this man remembreth) the most of all the cheefe officers names subscribed: but yet for some other further approbation (as I thinke) the thing is not hetherto sent from thence, or at least not yet come vnto my handes. Wherfore the Printer being not able to staye, nor I certaine how soone it will come, I iudg it not a misse, to geue the reader some generall intelligence of the matter (vntil the thinge it selfe maye be published in print) vppon the reporte of this discreet gentleman, whoe bothe sawe it and read it, and remembreth well the principal contentes therof.

First therfore he reporteth, that John Nicols made nether oration nor sermon in Rome, nor that anye suche thinge is there registred or remembred. But only his recantation is ther to be seen, of lesse

then

then a sheete of paper in writen hand, together with a longe preface, which preface is an ordinarie thing of that courte, containing the causes of his repentance and voluntarie offering him selfe thither and the like. After this Iohn Nicols commeth to put down his owne faultes committed before in England, bothe in doctrine and life. And for doctrine, the reporter saith, he hath numbred vp all the particuler heresies whiche euer he helde or taught, and this, with very significante wordes: as that he taught the detestable heresie of Luther, against prayer for the dead: the blasphemus heresie of Caluine against Christes real presence in the sacrament, or the like. Aboute lyfe, the reporter remembreth not much in particuler, but only that he saieth there. *Ego possedi duo beneficia vnum simoniace & alterum gratis.* That is. * I possessed two benifices, one by simonie, the other freelye. Hauing declared his faultes, he taketh in hand the detestation of them: especially, of those in doctrine. And there (as the reporter sayeth) he bestirreth him selfe in deed: for he vseth such vehemencie of wordes, as recantation, renunciation, abnegation,

Nicols oration & sermon of ten sheetes become an abiuration of lesse then one sheete.

*He reported notwithstandinge afterwarde that he had them both by Simonie.

abnegation, detestation, abiuration, and protestation, as he neuer heard nor could imagin the like, with thundering amplifications of condemning those heresies with their authores and folowers, to the bottomeles pit of hell.

Last of all, ensew his penance, enioyned him for his faultes confessed, which he then promised to performe, soe farre, as in him laye: what they were in particuler, the reporter remembreth not, but onlye in general, that they were of fasting and prayeing and other good exercises, wherof nowe I thinke Jhon Nicols taketh litle care. But yet one thing more there is, not to be omitted, which the reporter merilye toulde me, of the beginning of Jhon Nicols abiuration, whiche was thus. *Ego Iohannes Nicolaus filius alterius Iohannis &c.* I, Iohn Nicols sonne of an other Iohn: Wherby the Romans learned, what was latine for Iohn ap Iohn.

An example of Iohn Nicols talent in raylinge at bothe sides.

THAT the pages folowinge shoulde not be emptie, and for the readers better instruc-

instruction in Iohn Nicols good qualities I thought it not a misse to put downe an example or proofe of his habilitie, or rather facilitie, in speakinge yuel of bothe partes as his occations haue serued hertofore, or maye here after. That which I will put downe, shalbe his owne wordes taken out of his laste booke, that is, out of his forged oration and sermon, which oration and sermon seeinge he neuer made in Rome, as I haue proued before: it is euident that he hathe diuised them in England for his exercises, Pro & Con, to geat some admiration & speech of him therby, without disfauoure. And therfore he hathe tempered his talke soe, as he hathe spoken some what worse of Catholiques then of protestantes, and yet bad ynough of them bothe.

Of Protestantes.

IN his oration against the protestantes he calleth them: Prating and babling preachers, corrupte liuers, vsurpers of ecclesiastical liuinges, ambitious of promotion, proude and statly, ruffians in apparrel, pamperours of their gorges, lauish and ryotus, vnstable of promise, swering and forswearing them selues for a straw, wanton & lasciuious fol-

Out of his oration before the Inquisitours.

followers of alebenches, heretickes and sectaries, one a Zwinglian, another an Anabaptist, one a Libertine, another a Puritane, one a Caluinist, another a Lutheran, of wicked, prophane, recheleſſe, and lewde lyfe, and their religion correſpondente to the ſame, more abhorringe the name, then the natures of Epicures and Saduces, not eſteeming of the immortalitye of the ſoule, and in lyfe inferiour to the beaſtes of the filde, farre worſe then Iewes, inſtrumentes of Satan, murderers, enemies of Gods trueth, and his Church, bubles of water, floriſhing for a time, and beleeuing what they liſte, but continuāce ſhal deface them, and deſtroie them with worſe deathes, then it hath done Arrius, Pelagius, and all other heretickes. And of Englande in particuler he ſayeth: This monſtrous Realme contemneth and diſpiſeth the trueth, and being ful of blinde ignorance, and a Chaos or heape of all kinde of hereſies, knoweth not whom to beleeue, vpon whom to call, what trade of lyfe to leade, Godes bleſſed doctrine, nourture, direction and rule of mans life, is litle knowen there: wickednes, iniquitie cogginge, and couzening, and corruption are horrible in her. Of

Of Englande in particuler.

Againſt Catholiks he ſaieth: The Church of Rome perſecuteth all Chriſtians: her ſentence is burne burne: her badge, let vs lay waite for blood: her head blaſphemie: her ſheeld tyrannie: her breaſt iniurie: her eyes, fier: her girdle fornicatiō: her breath, poyſon: her tongue, the ſtinge of death: her feete redy to ſheed innocente bloode: her ſword violence: her croſſe perſecutiō: her pardons, iniquitie: her triple crowne preſumption: her keyes ambition: and all her doings abhomination. Her champions and vpholders are greate ſwarmes, of Cainites, Gyantes, Sodomites, Egiptians, Scribes, Pharaſies, Herodians, Monkes, Friers, Cardinals, Adulterers, Idolatours, Paraſites, Poyſeners, Pardoners, Bawdes, Flatterers, Traytours, Rebels, Murderers, Theeues, Canibals, Varlets, Shauelings, Eategods, Makegods, Hypocrits, Illuders, Coniurers, Wiches, Knaues, Enchanters, Exorſiſtes, Monſters, Worſhippers of a wheaten cake, horrible, abhominable and deteſtable Blaſphemers, and choſen children of the Diuil him ſelfe.

Out of his ſermon before y Pope.

Prety ſtuff for ỹ Pope to thank him for.

These are John Nicols modeſt, ſober, and charitable wordes: witneſſes of his new hartie conuerſion, & declaringe the ſpirite that now poſſeſſeth him. For the

ege whose notwithstanding, his hap was wonderful, & almost incredible, but that he telleth it him selfe, to wit, ỳ he should receaue thankes & reward at the chæfest Papistes handes of the world, for them: as he dothe also now comendation from the Protestantes, for his inuectiue & abiuration against them before. He is a very fortunate man, ỳ what soeuer he doth turneth to his gaine: he may welsay, that both Papistes and Protestants obserue ỳ rule, Of restoring good for yuel: but yet ỳ Papistes more thenthe Protestāts for that they rewarded him beste, beinge most iniured, and that to their faces.

Math.5. Rom.12.

A question vppon the Premisses.

Iaco.1.ve.8. Gal.2.ve.18. *DOTHE a fountayne out of the same hole, yealde bothe sweete and bitter water?* And: *IF I builde vpp againe the thinges which I destroyed, doe I not make my selfe a preuaricator or dubble offendor?*

The aunswere.

Iaco.1.ve.8. Pro.20.v.3. *A dubble harted man is vnconstante in all his wayes*: And, *All fooles are full of Contumelyes.*

Eccl.27.v.12 Eccle.10.ve. 12. & 13. *A foole dothe chaung as the Moone.* And, *His owne lippes shall ouerthrowe him: The beginninge of his wordes is folye, and the laste that commeth from his mouthe, is a wicked error.*

FINIS.